NINE UPANISHADS

ISHA, KENA, KATHA, PRASHNA,
MUNDAKA, MANDUKYA, TAITTRIYA,
AITREYA, AND SHVETASHVTRA

with
English Translation
by

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I am very gald to know that Shri Premnath, an advocate of Supreme Court, has undertaken the task of bringing out an English translation of some of the important Upanishads for the benefit of those whose acquainiance with Sauskrit is negligible and want to read the Upanishads through English. He has gtven the original text in Sanskrit and its translation in easy, understandable English. I hope his effort will be appreciated by those who are anxious to be accqainted with the message of the Rishis of old who left infinite treasures of divine knowlege for us.

21-12-1979 Satyavrata Siddhantalankar

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INTRODUCTION

Next to the Vedas, Upanishads are the most important repositories of Vedic thought. They have inspired people all over the world with spiritual knowedge. Not only in India, even in the West they have been acclaimed as books containg truths of highest value capable of giving peace and divine influcnce. Muslims and christians, all alike, have paid their tribute to these treasures of divine knowledge proclaiming their superiority to all other books of spiritualism. Dara, the elder brother of Aurungzeb, was so much enamoured of them that he got them translated into Persian. Schopenhour, a Christian, used to keep a copy of the Upanishads under his pillow to read their contents every night before going to sleep Upanishads have so much influenced the thinkers of the world that they have been translated in every language of the globe.

The quintessence of the Upanishads lies in the realisation of two things. First that the body is not the soul, Second, that the matter is not God. This is not only a theoretical but a practical teaching of Upanishads. Unfortunately, in a materlalistic world we do not make a distinction between the body and the soul, nor between the Matter and God. On the other hand, the materialist tries to interpret soul in terms of the body, and God in te-ms of the Matter with the result that he denies the existences of soul in the individual, and the existence of God in the world of matter. Upanishads speak from the pedestal of

Intuitional realization and base the whole of their theoretical and practical philosophy the assumption that though the body exists yet the soul is the ultimate in man, and though the world of matter exists yet God is the ultimate in the universe. If the body alone is the ultimate then what is the meaning of life, if matter alone is the ultimate, then for what purpose the world exists. Material is always for the non- material, never the non-material for the material.

The Upanishadic teaching concentrates on the soul in man, and on God in the universe, as, to all Intents and purposes. Only these enities we meet in the world we live in. Our real problem is not the body, but the soul for which the body exists, not the Matter but God in whose hands Matter is an instrument. To one who sees and one who understands, Upanishads offer solution to the problem.

As matters stand, these teachings are confined to the realm of intellectual class only who can understand Sanskrit. These teachings are so practical and fundamental that they should go down to the common man to enable him to mould his life according to them. Upanishads do not advise to run away from the world. their advise is to be in the world and yet be out of the world. Such a practical advice combining materialism with spiritualism was never given by any other teacher of the world. This teaching accepts both materialsm and spiritualism bringing Upanishads nearer to pragmatism which is the only feasable philosophy of life.

PREFACE

This book contains the original text of nine upanishads with their translation in simple English so that the English knowing public (in India and abroad) may become acquainted with the knowledge of the true Vedic spiritual philosophy, by knowing and by acting in accordance with which one can attain true happiness and peace of mind in this life as well as attain supreme bliss, i.e., *moksha* (Salvation). These nine upanishads are *Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittriya, Aitreya and Shvetashvtara*. The first two (Isha and Kena) are named after the first word occuring therein at their commencement, the third (Katha) is named after the name of its author-sage, the fonrth (Prashna) is so named as being in the form of questions and answers, the fifth (Mundaka) is so named as being head or brain, i.e., as containing spiritual knowlddge in an excellent way (in fact all the upnishads possess this merit), and the last four (Mandukya, Taittriya, Aitreya, and Shvetashvtara) are named after the names of their respective authors—sages.

The etymological meaning of the word "upanishad" is that by which one can come close to God, the Omnipresent, Omnipotent and Omnicient Supreme Spirit. Thus all these upnishads deal solely with the knowledge of the true conception of God and mode of his realisation. All these upnishads are so to say commentarier on, or explanotory of, certain parts of the Vedas, the revealed books, and are authoritative, being in accordance with the Vedas which, being regarded as the very word of God, are considered as of supreme authority.

There have been, from time to time, several translation (some English too) of the upanishads, but some of them have gone

counter to the Vedic tenets especially in regarding (human) soul (atma) as the same as,and not different from, the All-prevading and Omnieient God (*Parmatma*). There are according to the Vedas three eternal things in this universe viv., God, soul, and matter, the last one only changing form from which God creates this universe. The soul's knowledge and strength can be only limited, while God always possessess infinite knowledge and strength. Again, God is All-prevading while the soul, which is minuter than the minutest matter, resides only in the body alloted to it. The relationship of God and the soul is, according to the Vedic philosophy as explained in the upnishads, that of father and son, master and servant ruler and ruled (subject), and pervader and pervaded. This is called *traitvada*, and the translation of the said nine upnishads has been made by me keeping in view this Vedic theory and the clear intention of their authors as evidenced from their writings.

All the said nine upanishads, besides two other big upanishads (*Chandogya* and *Vrihdaaranyaka*), teach mainly that real happiness lies in the peace of mind, which can be attained only on attaining God and not by riches or temporary satisfaction of sensuous desires, and, they, as aforesaid, give us the true conception and attributes of God, without which his worship would be entirely misguided, leading one astray aud thereby to miseries and sufferings, both of body and mind. These are short works of highly philosophical character, treating, as aforsaid, of the hidden meaning of the Vedic hymns and reasoning on the nature of God and the soul with much earnestness and logical accumen. I hope that this book will give true knowledge of God and solace to the readers.

Dated 12th Dec. 1979 Prem Nath Chadha.

ISH UPNISHAD

ईशावास्यमिदँ सर्वं यत्किञ्च जगत्याञ्जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१॥

(1) O Man ! Every being and every particle (endowed with motion) in this whole universe is pervaded by God, the Supreme Soul and Almighty Lord. Enjoy things of this world abandoning attachment in them, and do not covet the wealth of any other person.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ समाः ।
एवन्त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

(2) The man should desire to live in this world, doing always virtuous deeds, (without desire for reward) for a hundred years (or more). In this way, and by no other means, can vicious deeds not pollute or influence him.

असुर्य्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

(3) Those persons, who kill their conscience and are plunged in utter darkness or ignorance, are known *asuras* (sinful and ignorant people absorbed only in selfishness and filling their own bellies). Such persons attain, in this life as well as after death, pains and sorrows.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥

(4) (O learned !) No one can perceive, by eyes or other senses, the one unshakable Lord (Supreme Soul), who is faster even than the mind, going ahead of all (due to His being Alpervading). That Supreme being, Himself immovable, transgresses, by His Omnipotence and Alpervading nature, the mind and other senses. All beings exist and live in Him (the Alpervading), doing good or bad deeds.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥

(5) That Supreme Soul moves in the eye of the fool, but He Himself, being Alpervading, never moves. He is away from the ignorant and wicked persons, but is quite near the pious and learned persons (*Yogis*). He pervades inside and outside all beings and things in this whole universe.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

(6) He who, after careful consideration, sees all beings and things as existing in the Supreme Soul (i.e., in God) and also sees Him as existing in all beings and things, cannot thereafter entertain any doubt about any thing, (but attains salvation).

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

(7) He who, after careful consideration, knows and sees all beings, like himself, as existing in the Alpervading God, that

person (Yogi), realising the oneness of God (in all beings), can never come to grief or suffer ignorance or pain.

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमपापविद्धम्
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् व्यवदधा-
च्छाश्वतीभ्यः समाभ्यः ॥८॥

(8) The Supreme Soul, who is omnipotent, formless, without any hole, free from bondage of veins, arteries etc. ever-pure, ever-sinless, Alpervading, Omnicient, knower of the minds of all beings and self-existent (unborn i.e., never takes birth or dies), humiliates the sinful and the wicked, and properly makes, by his kindness, all things for, and endows with true knowledge (through Vedas), His ancient and ever-existent progeny, (i.e., all beings).

अन्धन्तमः प्रविशन्ति ये ऽविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥९॥

(9) Those persons, who are absorbed in ignorance (considering real as unreal and unreal as real, e.g., soul as not distinct from body, impure things as pure, momentary pleasures of senses as real pleasures and worship matter and not God), attain utter darkness and become miserable. But more miserable are those who are absorbed merely in learning the meanings of words (i.e.,acquiring verbal knowledge), but act contrary to Vedas or commandments of God.

अन्यदेवाहुर्विद्याया अन्यदाहुरविद्यायाः।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

(10) The wise and the learned who have attained spritual knowledge have told and explained to us that knowledge of the Spirit has its own use quite different from that of the

matter. We must all make use of both with the assistance of those who are well versed in spritual knowledge as well as of those who are well versed in the knowledge of matrial sciences.

विद्याञ्चाविद्यां च यस्तद् वेदोभयँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥

(11) One who knows both, the material science as well as the spritual science, transgresses fear of death by the former, i.e., by proper bodily and mental effort, and attains salvation by the latter, i.e., by purity of mind and soul, and realisation of God.

अन्धन्तमः प्रविशन्ति ये ऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याँरताः ॥१२॥

(12) Those persons who worship (the wonderful qualities of) atoms (i.e., the prime matter), in place of God, attain darkness (ignorance), and those who take pleasure merely in the visible things made of atoms (instead of taking real pleausre in the realisation of God) are more ignorant and attain still greater darkness.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

(13) The wise and the learned who have attained spritual knowledge have told and explained to us that the knowledge of visible things made of matter has its own use quite different from that of (immutable, indivisible) prime matter.

सम्भूतिं च विनाशं च यस्तद्वेदोभयँ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥१४॥

(14) One who possesses knowledge of both, i.e., things

made of matter (i.e., this visible world) and the prime matter he, transgressing fear of death by the latter, attains salvation by the former, i.e,, by virtuous deeds practised through the body, mind, senses and other things made of matter.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

(15) O Thou who givest sustinance to the world! The face of the truth is covered with illuminating (alluring) objects. Kindly remove that veil so that all may realise the true *dharma* (morality and right duty).

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन समूह ।
तेजो यत्ते रूपङ्कल्याणतमं तत्ते नश्यामि योऽसावसौ
पुरुषः सोऽहमस्मि ॥१६॥

(16) O Sustenance-giver, unique, controller of all, creator of all and lord of all ! Gather up thy rays and collect thy light well so that I may be able to feel thy glorious presence and beatitude, and become good (virtuous) like Thee (following these and acquiring Thy qualities and virtues).

वायुरनिलममृतमथेदं भस्मान्तँ् शरीरम् ।
ओ३म् क्रतो स्मर क्लिबे स्मर कृतँ् स्मर ॥१७॥

(17) O Man, the doer of deeds ! Remember (at the time of death) **OM** (God's best name), realising its true significance, and remember thy own past deeds. The air that sustains the spritual body **shall last** (even after death) while the gross body shall end in **ashes, i.e.,** last only till creamtion.

अग्ने नय सुपथा राये अस्मान् विश्वानि
देव वयुनानि विद्वान्। ययोध्यस्मज्जुहुराणमेनो
भूयिष्ठान्ते नम उक्तिं विधेम ॥ १८॥

(18) O All-Right, All-wise, Divine merciful Being ! Kindly drive off our evil. Lead us to right virtuous path and endow us with right knowledge of all the sciences, spritual as well as physical, so that we may attain thereby the real wealth, i.e., the pleasures of life as well as supreme bliss (slavation). To this end we earnestly pray and adore thee immensely.

KENAUPNISHAD

FIRST PART

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति
युक्तः । केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ
देवो युनक्ति ॥१॥

(1) Who has fixed mind in the body, which runs to its cherished objects ? Who has made this *prana* (life breath) which runs first through the body (before the organs come in action) ? By whose impelling the tongue causes speech ? And who is that Omnicient Soul who makes the eyes and the ears in the body (for doing proper actions) ?

श्रोत्रस्य श्रोत्रं, मनसो मनो, यद् वाचो ह वाचं स
उ प्राणस्य प्राणः । चक्षुषश्चक्षुरितिमुच्य धीराः प्रेत्या-
स्माल्लोकादमृता भवन्ति ॥२॥

(2) That Infinite Soul gives strength of hearing to the ears, mental power to the mind, strength of speech to the tongue, life to the *prana* (life-breath), sight to the eyes. (In other words, it is God who has endowed strength to all our organs and senses). The wise knowing Him verily as distinct from all

these things and realising Him alone attain salvation after leaving this material body.

न तत्र चक्षुर्गच्छति, न वाग्गछति, नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथा अविदितादधि। इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥३॥

(3) The (Physical) eye cannot see Him (The Supreme Soul), nor can the tongue properly describe Him, nor the (unsteady fickle) mind comprehend Him. We do not khow nor can we properly know as to how we can (exactly) teach about Him to disciples, for He is different from the known visible matter and is beyond the unknown. This we have been hearing from the old preceptors (sages) who have been sermonising us about Him. (In other words, God, being formless and not possessed of any material body, cannot be known by our material senses; He can only be realised through right knowledge and purity of mind and soul).

यद्वाचाऽनभ्युदितं, येन वागभ्युद्यते।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥४॥

(4) O Man ! Whom the tongue (words) cannot explain, but Who gives strength to the tongue, know Him indeed as ***Brahm*** (God). This material world which is worshipped by the (ignorant) people is not *Brahm* (God).

यन्मनसा न मनुते, येनाहुर्मनो मतम्।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥५॥

(5) O Man ! Who is not known by the mind, but Himself knows the mind, know Him indeed as *Brahm* (God) and not the material world which is worshipped by the ignorant.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि, नेदं यदिदमुपासते ॥६॥

(6) O Man ! Who is not seen by the eye but by Whom the eye sees, know Him indeed as *Brahm* (God) and not this material world worshipped by the ignorant.

यच्छ्रोत्रेण न शृणोति, येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्वि नेदं यदिदमुषासते ॥७॥

(7) O Man ! Who cannot be heard by the ear but by Whom the ear hears, know Him indeed as *Brahm* (God) and not this material sound (music) worshipped by the ignorant.

यत्प्राणेन प्राणिति, येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥

(8) O Man ! Who does not act through *prana* (life-breath) but by Whom the *prana* acts (gets strength), know Him indeed as *Brahm* (God) and not the material air (life-breath) worshipped by the people.

SECOND PART

□

यदि मन्यसे सुवेदेति, दभ्रमेवापि नूनं त्वं ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥१॥

(1) O disciple ! If you think that you know well the real

form (nature) of this *Brahm* (God), you indeed know Him very little. His sublime form (which is not material) and true nature are, in my opinion, worth consideration in viewing the divine qualities in thyself and in the learned and wonderful objects, e.g., the sun, the moon and the earth.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥

(2) (The disciple replies). I do not think that I know *Brahm* well nor do I think that He cannot be known at all by me. He who knows Him well from amongst us knows Him and he knows that He is not unknown to him.

यस्यामतं तस्य मतं, मतं यस्य न वेद सः ।
अविज्ञातं विज्ञातां, विजानतामविजानताम् ॥३॥

(3) Those who merely praise Him by words do not know Him, while those who, after realising Him, do not merely praise Him by words but also act according to Him Commands, i.e., lead a virtuous life, know Him well.

प्रति बोधविदितं मतममृतत्व हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥४॥

(4) One attains *moksha* (salvation) indeed by truly realising Him and leading a virtuous life (acquiring His qualities within himself), for it is only by His true knowledge and realisation and by strenght of the soul (unruffled by material objects and pleasures of senses) that salvation can be obtained.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती
विनष्टिः । भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लो-
कादमृता भवन्ति ॥५॥

(5) If *Brahm* (God) is realised by one in this life, then salvation is attained, otherwise great shall be the perdition. i,e., he shall be doomed. The wise realising Him as pervading in all beings attain *Moksha* (salvation) after death.

THIRD PART

ब्रह्म ह देवेभ्यो विजिग्ये, तस्य ह ब्रह्मणो विजये देवा अमहीयन्त, ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥१॥

(1) The Supreme Soul attained victory (became known as the Great) through the gods (i.e., objects and the learned, possesing wonderful divine qualities), but in that victory the latter came to be worshipped by the people. Such gods thought and arrogated: "Ours is the victory and ours is this greatness". (Not realising the Supreme Soul, the people in ignorance began to worship the Sun, moon, fire etc. instead of Him, the greatest of all, who created them).

तद्धैषां विजज्ञौ, तेभ्यो ह प्रादुर्बभूव, तन्न व्यजानन्त किमिदं यक्षमिति ॥२॥

(2) God, the Supreme Soul, realised truly the purpose of the gods and became manifest. But the gods could not discern

Him and know as to who was this *Yaksha*, the mighty Soul fit to be worshipped.

[The said inanimate gods made of matter (personified as living beings by way of figurative use) could not possibly realise Him, the Supreme Soul. Most of the people (living souls) in ignorance worshipped such gods, i. e., the great material objects in place of God. Hence arose in ignorance the worship of the sun, fire etc.)

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्ष-
मिति तथेति ॥३॥

(3) The said gods then all said to *Agni* (heat or fire) "O fire god! Discern and tell us as to who is this *Yaksha* (mighty Soul that is worshipped)". *Agni* replied that he shall do it.

(*Agni* or fire is only personified as a living being by way of figurative use).

तदभ्यद्रवत्तमभ्यवदत् कोऽसीत्यग्निर्वा अहमस्मीत्य-
ब्रवीज्जातवेदा वा अहमस्मीति ॥४॥

(4) The *Agni* then went to *Yaksha* (God) and the latter asked the former "who are you". The *Agni* replied "I am agni and am undoubtedly *jatveda* (source or prime cause of all prosperity)."

(The talk between God and Agni is only metaphorical or by way of figurative use).

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं
पृथिव्यामिति ॥५॥

(5) God asked *Agni* : "what is the force in thee." The latter replied (with arrogance) : "Undoubtedly I can burn every thing on this earth. This is my strength."

तस्मै तृणं निदधावेतद्दहेति, तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते, नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥६॥

(6) God then placed a blade of grass befor Agni and asked him to burn the same. The Agni then went near the grass blade with all his force, but could not burn the same. The Agni then returned to the other gods and said to them that he was unable to know or discern *Yaksha*, the mighty Soul.

अथ वायुमब्रुवन्, वायवेतद् विजानीहि, किमेतद्यक्षमिति, तथेति ॥७॥

(7) Then the gods asked *Vayu* (the air or powerful wind) to discern the Yaksha (God).

(This dialogue is also in a figurative sense between *Yaksha* and *Yayu*).

तदभ्यद्रवत्तमभ्यवदत् कोसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥८॥

(8) *Yayu* then went to the *Yaksha* (God) and the latter asked the former as to who was he. *Vayu* replied (arrogantly): "I am *Vayu* and verily *matrishva*, i. e., roam in space,"

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं यदिदं पृथिव्यामिति ॥९॥

(9) The *Yaksh* (God) asked *Vayu* : "What is the force in

thee." *Vayu* replied that he could take away along with him all that was upon this earth.

तस्मै तृणं निदधावेतदादत्स्वेति, तदुपप्रेयाय सर्वजवेन तन्न शशाकाऽऽदातुं, स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥१०॥

(10) The Yaksha (God) then placed a balde of grass before the *Vayu* and asked him to take it away. Then *Vayu* went near the blade grass with all his force, but could not move it at all. He then returning to the other gods and said that he was unable to discern Yaksha (the mighty Soul).

अथेन्द्रमब्रुवन्, मघवन्नेतद् विजानीहि, किमेतद् यक्षमिति, तथेति। तदभ्यद्रवत्। तस्मात्तिरोदधे ॥११॥

(11) Then all the gods said to *Indra* (human soul) : "O *maghwan* (one who is endowed with prosperity and effluence) ! You discern who is this Yaksha." Indra went to the Yaksha, but the latter, on seeing the former, vanished from before him.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमाना-मुमाँ हैमवतीं तां होवाच, मिमेतद् यक्षमिति ॥१२॥

(12) Indra (that human soul) then came near *Uma* a woman, cool-headed and shining in many forms, and asked her as to who was that *Yaksha*. (*Uma* here is used in a figurative language and is personified for spritual knowledge).

FOURTH PART

सा ब्रह्मेति हो वाच, ब्रह्मणो वा एतद्विजये महीयध्वमिति, ततो हैव विदांचकार ब्रह्मेति ॥१॥

(1) She (Uma personified as spritual knowledge) said to him (Indra) : "It is undoubtedly God, the Supreme Soul. It is in Brahm's (God's) victory that you shall grow to greatness." Then alone he (Indra) came to realise that *Yaksha* was Brahm (God, the supreme soul).

तस्माद्वा एते देवा अतितरामिवान्यान्देवान् । यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं पस्पर्शुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥२॥

(2) Therefore, these three gods, (*Agni Vayu* and *Indra*) are greater than the other gods, because they undoubtedly first came nearest to the touch of Him (Brahma, the Supreme) and first came to know Him.

तस्माद् वा इन्द्रोऽतितरामिवान्यान्देवान् स ह्येनन्नेदिष्टं पस्पर्श स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥३॥

(3) As *Indra* (the human soul) undoubtedly came to the nearest touch of Him (*Brahm*) and he first of all came to know

that that *Yaksha* was *Brahm* (God), he (Indra) is as it were beyond the other gods.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३
इतीन्न्यमीमिषदा ३ इत्यधिदैवतम् ॥४॥

(4) Brahma (God), on realisation, shines like the flash of the lightning or fall of the eye-lid. He is undoubtedly greatest of all the gods (and is alone to be worshipped) though other gods are to be known, appreciated and made use of).

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन चैतदु-
पस्मरत्यभीक्ष्णं संकल्पः ॥५॥

(5) Now we describe the action of the mind possessed of spritual knowledge. When this mind appears to be moving for quest of *Brahma*, the devotee remembers Brahma over and over again by will arising through it.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेव
वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥६॥

(6) That *Braham* (God who was figuratively called as *Yaksha*) is alone fit to be worshipped, and he who knows Him as such is liked by all beings.

उपनिषदं भो ब्रूहीयुक्ता त उपनिषद् ।
ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥७॥

7. O Disciple ! You asked me to tell you about *upnished* (knowledge of *Brahm*), and so I have told you the same, i. e., the *upnishad*. I have verily spoken to you the *upnishad* pertaining to the knowledge of *Brahm* (God).

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः ।
सर्वाङ्गानि सत्यमायतनम् ॥८॥

(8) For acquisition of that spritual knowledge it is essential for one to prectise austerity (endurance), self-conquest (curbing of senses) and doing of rightous deeds, and to study *Vedas* (the four revealed scriptures), as also the *Vedangas*, i.e., the six subjects, viz., *Shiksha* (phonetics) *Kalpa* (ritual law), *Vyakaran* (grammar), *Nirukta,* (philology), *Chhand* (metre) and *Jyotish* (astrnomy) helpful in understanding the Vedas and to practise the truth which further supports (or is supplemtal) for the said purpose.

यो वा एतामेवं वेदाऽपहत्य पाप्मानमनन्ते
स्वर्गे लोके ज्येये प्रतितिष्ठति ॥९॥

(9) He who acquire this spritual knowledge in this manner attains the infinite supreme bliss, after shaking of all sins in him.

KATHOPNISHAD

PART I

FIRST CHAPTER

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥१॥

It is well known that the ascetic Vajshrava's son (Uddalak), desiring *moksha* (emancipation), gifted (in performance of sacreficial acts) all his wealth to the learned. He had a son, named Nachiketa.

तँ ह कुमारँ सन्तं दक्षिणासु ।
नीयमानासु श्रृद्धाऽऽविवेश सोऽमन्यत ॥२॥

(2) As the said gifts were being taken away by the learned Brahmans, Nachiketa, who was yet a boy of tender age, entertained faith and he began thinking thus :

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥३॥

-who gives cows which have drunk their water and -d whose milk has been milched and organs

have become worn out (i. e., who have become old and unfit to yield milk), shall go to the worlds devoid of any delight."

स होवाच पितरं तत् कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ।४।।

(4) He (Nachiketa) then spoke to his father thrice (repeatedly) : "To whom shall you give me." The father (Uddalak) replied : "I shall give you to yama i. e., *mrityu* (death). (Death is here personified as yama).

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्त्तव्यं यन्मयाद्य करिष्यति ।।५।।

(5) (Nachiketa thought :) I am first among (i. e., superior to) many and I am middle (average) among many. What is the work of *Yama* (death) that it will do with me today ?

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ।।६।।

(6) Nachiketa now thinks in his mind about immortality of soul : "As your forefathers have been acting and the present pious persons are acting now, so you may also, fol'owing them, act. This mortal body (of man) ripens like a green field, i. e., becomes old and dies and then again it reappears as a green field (after its seed is sown) by taking rebirth.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ।।७।।

(7) Vaivaswata (Yama, the god of death) said to himself : "O son of *Vivasvan* ! A brahman (learned and noble guest, Nachiketa) shining like fire has entered your house. He is

honoured and appeased by the people, and you also bring water (to appease and honour him).

आशा प्रतीक्षे सङ्गतँसूनृता—
ञ्चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्यल्पमेधसो,
यस्यानश्नन् वसति ब्राह्मणो गृहे ॥८॥

(8) That man of little under standing, in whose house a *Brahman* (pious and learned guest) dwells fasting, all his hopes and expectations, all good associations, truth, maditation and sacrifices, social services, e. g., construction of wells, *dharmshalas* (charitable places for stay of travellers) and his sons and cattle, are destroyed (by curse of God by that guest being unhonoured).

तिस्रो रात्रीर्यदवात्सीर्गृहे मे—
अनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मे अस्तु,
तस्मात् प्रति त्रीन वरान् वृणीष्व ॥९॥

(9) Thus thinking, Vaivaswata (Yama) went to Nachiketa and said : "O Brahman (one possessing spritual knowledge), a guest worthy of reverence, salutation to thee. Let I be blessed. As you have lived in my house for three nights you may choose three boons (gifts), one for each night."

शान्तसङ्कल्पः सुमना यथा स्या—
द्वीतमन्युर्गौतमो माभि मृत्यो ।
त्वत्प्रसृष्टं मामभिवदेत् प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥१०॥

(10) Nachiketa replied : "O Yama ! My father Uddalak,

the son of Gautama, may entertain peace of mind and pleasure and become void of anger against me. After my being sent back by you, he may recognize me and talk to me. This is my first boon that I choose out of the three."

यथा पुरस्ताद्भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्यु-
स्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥११॥

(11) At this *Yama* said : "Your father Uddalak, son of Aruna, shall, on seeing you, after being sent by me, recognize you as before and shall sleep comfortably, and shall, being devoid of anger and seeing you liberated from the jaws of death, be very much pleased."

स्वर्गे लोके न भयं किञ्चनास्ति,
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे,
शोकातिगो मोदते स्वर्गलोके ॥१२॥

(12) Nachiketa then said : "There is absolutely no fear at all in *swargloka* (heaven), nor is there thou Yama, i. e., death, nor fear of old age, and, crossing over pains of both hunger and thirst and shaking of sorrow or grief, one always simply rejoices in heaven. (*Swargloka* or heaven here means *moksha* or final emancipation of the soul)."

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो,
प्रब्रूहि तं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त,
एतद् द्वितीयेन वृणे वरेण ॥१३॥

(13) Nachiketa further says to Yama : "O Death ! you know very well that sacred fire which is a means for attainment of heaven. Please explain the same to me who have faith, by which the emancipated souls attain immorality (supreme bliss). This is the second boon which I choose."

प्र ते ब्रवीमि तदु मे निबोध,
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां ।
विद्धि त्वमेतन्निहितं गुहायाम् ॥१४॥

(14) Yama replies : "O Nachiketa, I know the sacred fire and I shall explain it to you ; you hear from me and understand that the said fire is a means for attainment of all the worlds and know that in it lies hidden the greatness of the people performing vedic rites."

लोकादिमग्निं तमुवाच तस्मै ,
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्त- ,
मथास्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

(15) Yama then explained to Nachiketa the significance of the primitive sacred fire, the number of fire bricks required for the purpose, the mode of their setting, and Nachiketa too repeated exactly as Yama had said. Then Yama, being pleased with Nachiketa, spoke to him.

तमब्रवीत्प्रीयमाणो महात्मा ,
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः ,
सृङ्कां चेमामनेकरूपां गृहाण ॥१६॥

(16) The great noble Yama, on being pleased (at the ability of Nachiketa), said to Nachiketa : "I give you a further boon today ; for this fire shall be called by your name. And, take this necklace of many forms (in your honour)".

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं,
त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा,
निचाय्येमां शान्तिमत्यन्तमेति ॥१७॥

(17) One who lights the celesial fire thrice, has been in good company with his mother, father and preceptor and is the doer of the triple deeds of *yagna* (sacrificial acts), study (of scriptures) and charity, he, transcending births and deaths and knowing, with full faith, God who has revealed the Vedic knowledge and who alone is fit to be adored and eulogised, attains supreme bliss and peace.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा,
य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य,
शोकातिगो मोदते स्वर्गलोके ॥१८॥

(18) The learned who lits the three fires and know this that is triple, he shaking of the snares of death obtains *moksha* (supreme bliss) even before leaving this body.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतीयं वरं नाचिकेतो वृणीष्व ॥१९॥

(19) O Nachiketa ! I have explained to you this *agni* that leads to *moksha* (final emancipation) which you desired by your second boon. The people shall now call this *agni* by your name.

येयं प्रेते विचिकित्सा मनुष्ये-

ऽस्तीत्येके नायमस्तीति चैके।

एतद्विद्यामनुशिष्टस्त्वयाहं,

वराणामेष वरस्तृतीयः ॥२०॥

(20) Now Nachiketa asks for the third boon : "Some people think that there is a soul which never dies even after the body prishes, while some others think that this is not so, i.e., there is no soul separate from the body. This is the doubt which I desire to be removed and, being taught by you, I may know the reality, i.e., attain right spritual knowledge ; this is my third boon of the boons of my choosing."

देवैरत्रापि विचिकित्सितं पुरा,

न हि सुविज्ञेयमणुरेष धर्मः।

अन्यं वरं नचिकेतो वृणीष्व,

मा मोपरोत्सीरतिमा सृजैनम् ॥२१॥

(21) Yama replies. "O Nachiketa ! The learned also previously entertained doubt as to this, i.e., as to the immortality of the soul. This spritual science is not easy to understand, being very subtle. You may, therefore, ask for some other boon; abandon the same."

देवैरत्रापि विचिकित्सितं किल,

त्वञ्च मृत्यो यन्न सुविज्ञेयमात्थ।

वक्ता चास्य त्वादृगन्यो न लभ्यो,

नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२॥

(22) Nachiketa then said to Yama: "It is true that the great learned also entertained doubt as to the said matter and you also say that it is not easy to understand; but no one else than you can be found who may properly explain it, nor is there any other boon like this."

शतायुषः पुत्रपौत्रान् वृणीष्व,
बहून पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व,
स्वयं च जीव शरदो यावदिच्छसि ॥२३॥

(23) Yama then gives allurements to Nachiketa as follows: "Ask for sons and grandsons who may live for hundred years, mauy cattle (cows, buffalos, bullocks etc.), horses, elephants, gold and great kingdom of the earth, and you may also ask for yourself as long a life as you may desire."

एतत्तुल्यं यदि मन्यसे वरं,
वृणीष्व वित्तं चिरजीविकाञ्च ।
महाभूमौ नचिकेतस्त्वमेधि,
कामानां त्वां कामभाजं करोमि ॥२४॥

(24) Yama further allures Nachiketa : "O Nachiketa! If you consider this alternative boon as equally good as the aforesaid one, you may ask for wealth and long living and you shall possess a great kingdom of this earth. I shall make you enjoy all pleasures of life."

ये ये कामा दुर्लभा मर्त्यलोके,
सर्वान कामाँ श्छन्दतः प्रार्थयस्व।

इमा रामाः सरथाः सतूर्या,
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व,
नचिकेतो मरणं मानुप्राक्षीः ॥२५॥

(25) Yama further allures Nachiketa thus : "Whatever desires are hard to be fulfulled in this world, you may ask all these from me quite freely. Have from me these damsels charmed with chariots (cars) and instruments of music, for your service; undoubtedly these ladies are hard to be obtained by ordinary men. But do not question as to death, i.e., as to what happens after death, whether there is an immortal soul in the body of a living being, that leaves it on its death."

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥२६॥

(26) Nachiketa replies: "O Yama (Death) 1. The pleasures of this world, i. e., of the senses, are not everlasting and they take (wear) away lustre and glory of all the senses, and this life is also short; hence let these all be yours and so all these chariots (cars etc.) and all this singing and dancing (by beautiful women)".

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥२७॥

27. Nachiketa further says to Yama: "The man is never

satisfied with wealth. I have visualised you (Yama, the Death); we can enjoy sensual pleasures and life only as long as you desire (*i.e.*, so long as death does not occur). My boon fit to be chosen is only what I have stated above."

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत ॥२८॥

28. Who that is a mortal man, considering the destructible character of the body, acquiring the company of those persons who have been liberated (and obtained salvation) even during their life time and who ever remain young, and realising the sensual pleasure as being the source of pain and sorrow, will take delight on living an overlong life here in enjoyment of the pleasures of this world."

यस्मिन्निदं विचिकित्सन्ति मृत्यो,
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

29. Nachiketa then says to Yama: "O Death ! That of which the learned entertain doubt (as to whether there is an immortal soul apart from this body), which pertains to the great next world and which is very subtle and is the hidden secret, has possessed my mind; explain the same to me and I do not choose any other boon in its place."

SECOND CHAPTER

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति
हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

1. Yama now explains to Nachiketa spritualism thns: "The *Shrya* (beatitude) path is different from *preya* (wordly affluence) path. They both are different in fruits and take possession of the man's mind. Out of these too one who chooses the *Shreya* path reaps good fruits, while one who chooses the *preya* path (by which he satisfies his cherished wordly desires), degenerates *i.e.*, falls from the aim of life.

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसोवृणीते,
प्रेयो मंदो योग क्षेमाद् वृणीते ॥२॥

2. The path of *Shreya* (beatitude), and the path of *preya* (attainment of sensual pleasures), are both available to a man. The wise considers and, discriminating between the two, chooses the former in all respects in preference to the latter, while the

ignorant chooses the latter path by earning and accumulation of wealth alone.

स त्वं प्रियान् प्रियरूपांश्च कामा-
नभिध्यान्नचिकेतोऽत्यस्त्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो,
यस्याम्मज्जन्ति बहवो मनुष्याः ॥३॥

3. Now seeing that allurements have no effect on Nachiketa, Yama praises him thus: "O Nachiketa ! you have abandoned the desire for lovely sons, grandsons etc. and lovely beautiful faces (*i.c.*, beautiful women) and the enjoyment of sensual pleasures, considering them as not real or lasting, and have not been entangled in the chain of these sensual plrasures in which many people sink to perdition."

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याऽभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥४॥

4. O Nachiketa ! There is a vast difference between these two, *viz.*, the *Shreya marg* (path of renunciation and salvation) and the *preya marg* (path of wordly pleasures); in fact these two are quite contradictory to each other, resulting in different fruits altogether; they are known as knowledge and ignorance respectively. You have opted for right knowledge and I find that many allurements (of worldly pleasures) have not attracted you at all.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनेव नीयमाना यथान्धाः ॥५॥

5. Those who remain in ignorance (away from right spritual knowledge), considering themselves as wise and learned, such fools go, stumbling round and round, by the wrong path, like theblind led by the blind.

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥६॥

6. The childish (ignorant) being bewildered and drunken with the illusion of wealth cannot think of the next world, *i.e.*, heaven, Such person who thinks that this is the only world and there is no other comes into my jaws (of death) over and over again.

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्योऽस्य वक्ता कुशलोऽस्य लब्धा-
ऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

7. That Supreme Soul (God) is not easy to be heard by many, and even of those who have heard about Him, many do not know Him rightly. Wonderful is the man who can speak

of Him rightly and skillful is the man who realises Him in his heart, and wonderful is the disciple who listens and knows Him being taught by the knower.

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्य-
णीयान् ह्यतर्क्यमणुप्रमाणात् ॥८॥

8. The Supreme Soul being instructed about by an inferior (ordinary) person, cannot be easily realised, though meditated upon over and over again. But when one is instructed by a spritualist (who has realised Him truly in his heart), no doubt remains in his mind, for He is subtler than subtlity and is not the subject matter of logic.

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यान्त्वमापः सत्यधृतिर्वतासि
त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥९॥

9. O beloved Nachiketa ! This intellect that you possess is not to be obtained by argument or by reasoning; it is only when one is properly instructed by a true theist (a firm believer and knower of God) that such intellect is obtained for acquiring true spritual knowledge. Truly you have immense faith in truth. May I meet with a questioner like you always.

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवन्तत् ।
ततो मया नाचिकेतश्चितोग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥१०॥

10. I know that the treasure of the worldly wealth is not everlasting; undoubtedly one cannot attain salvation (lasting bliss) through them. I have, therefore, performed *agniyajna*, and through sacrific things have won the eternal (God).

कासस्यार्प्ति जगत: प्रतिष्ठा
क्रतोरानन्त्तमभयस्य पारम्
स्तोमं महदुरुगायं प्रतिष्ठां
दृष्ट्वा ध्रृत्या धीरो नचिकेतोऽत्यस्राक्षी ॥११॥

11. O Nachiketa ! you are undoubtedly wise, for you have abandoned with courage the worldly desires as well as great fame, the great fruits of worldly sacrifices, utter fearlessness, great praise-worthy office etc. of this world, after seeing considering them (as not real everlasting).

तं दुर्दशं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशौकौ जहाति ॥१२॥

12. The wise and the steadfast man, by practising spritual *yoga* (concentration on God) and realising God who is ancient (without beginning), not easy to understand and very subtle, and who has entered deep in our intelects and hearts, casts away from him all joy and sorrow.

एतच्छ्रुत्वा सम्परिपृह्य मर्त्य:
प्रव्रह्य धर्म्यमणुमेतमप्या ।
स मोदते मोदनीय हि लब्ध्वा
विवृत सद्म नचिकेतसम्मन्ये ॥१३॥

13. The man, on hearing, meditating and winning properly the great virtuous God, who is the source of great delight, obtains delight. I consider, O Nachiketa, the path to Him as wide open for one like you.

अन्यत्र धर्मादन्यत्रास्मात्कृताऽकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद
॥१४॥

14. Now Nachiketa asks Yama; "Tell me That whom you see and who is above sins and virtues, above good and bad deeds, and above present, past and future, *i.e.*, of God who is free from bondages of births and deaths.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥१५॥

15. Yama replies: "That Supreme goal (God) whom all vedas glorify and explain, for whose attainment all penances and austerities are performed, including brahmcharya (celebacy), I tell you in brief and that is Om (the best and most suitable name of God) which expresses all his qualities in a nutshell or brief compass.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत्
॥१६॥

16. Undoubtedly this syllable (Om) is Brahma (God); this syllable is the best of all names, and, on hearing this syllable, whatever one shall desire, it shall be his *i.e.*, his each and every desire shall be fulfilled.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

17. This support (of Om-recital, preferably in the mind) is the best and supreme for a man, and this support is the highest of all; by knowing this support one is raised to the contact of the Supreme (God) by which he grows very great and is adored everywhere.

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥१८॥

18, The soul (itself) in a being never takes birth or dies nor it came from anywhere, *i.e.*, is not formed or made of matter or other cause; it is unborn, eternal, without beginning, ancient and is not killed on the body bring killed or destroyed.

हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायँ हन्ति न हन्यते
॥१९॥

19. He who considers the soul of a being as the slayer (of another soul) or he who considers that the soul can be slain (by another soul), both of them do not know the reality, for the soul

can neither slay (another soul) nor can it be slain or destroyed.

अणोरणीयान्महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमात्मनः ॥२०॥

20. Now Yama describes about Brahma (God). "He is finer than the fine (*i.e.*, is the thinnest) and greater than the great (*i.e.*, is the greatest); He is pervading everywhere, existing in the innermost heart or soul of a man. A man being bereft of sorrow, beholds His greatness by His grace.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

21 While sitting, He goes far and wide and, while lying, He goes everywhere (for He is omnipresent). Who else except myself is fit to know God, who is both full of rapture and also without the same (when he is angry with the wicked), *i.e.*, exists in both the forms.

अशरीरꣳ शरीरेष्वनस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

22. He (God) is bodiless, (formless), existing in all beings possessing physical bodies. (The Supreme soul does not take birth or dies like other beings but pervades all of them and their bodies). The wise (and steadfast) man, realising the Great and Omnipresent supreme Soul, does not grieve anylonger.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥२३॥

23. The Supreme Soul (God) is not obtained by eloquent speaches, nor by intelleet or brain power (or arguments), nor by much listning (of sermons or holy scriptures). But only he whom this Supreme Soul chooses, obtain (knows or realises) Him, and for him He illumines His real form.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

24. He (God) cannot be known or realised by wisdom, by one who has not ceased from doing evil or by one who is not calm or by one devoid of any concentration (on any object) or by one having no peace of mind.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनम् ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥२५॥

25. How can one know the abode of God whose rice (or bread) is both brahmanas (intellectuals) and Kshatriyas (warriors and whose vegetable is the death. (None can escape Him, however intellectual or physically strong one may be; he must go into the clutches of death by His command and immutable laws).

THIRD CHAPTER

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्द्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये त्रिणाचिकेताः ॥१॥

(1) In the world of good deeds, both the individual soul and the Universal Spirit (God), have entered the supreme secret chamber of the heart enjoying (delighted in) their true self. The knowers of God call them as light and shade, and likewise so also say the householders who maintain five kinds of sacred fire and those devotees who have performed Nachiketa sacrifice (*i.e.*, kindled Nachiketa fire) three times.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥२॥

(2) May we know Brahma (God) who is immortal, supreme, faarless and the bridge for those wishing to cross (the ocean of the miseries and sorrows of this world), and for whose attainment *Nachiketagni* (sacrificeal fire) is lit.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥

(3) Know your body as a chariot and your soul as the master of that chariot; know your intellect or reason as the charioteer (driver) and your mind as the reins.

इन्द्रियाणि हयानाहुर्विषयां स्तेषु गोचारान् ।

ग्रात्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिण: ।।४।।

(4) Again, the wise thinkers call the senses as the horses (of the chariot) and the objects of senses as the paths for their movements; and they (the wise thinkers) call one's soul yoked with mind and senses as the enjoyer (of the objects of the senses).

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथे: ।।५।

(5) One who is without knowledge (ignorant), with mind not ever properly applied, his senses are not under his control like wild horses not obeying the charioteer (and leading to wrong and miserable paths).

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथे: ।६।।

(6) But one who has knowledge, *i.e.*, is wise and learned, acting with a mind ever properly applied (to objects), his senses are under his control like the good trained horses properly obeying the charioteer (driver).

यस्त्वविज्ञानवान् भवत्यमनस्क: सदाऽशुचि: ।

न स तत्पदमाप्नोति संसारं चाधिगच्छति ।।७।।

(7) He who, by his ignorance, is thoughtless, *i.e.*, has no peaceful or controlled mind, and is always unclean, *i.e.*, leads an immoral life, he does not attain *moksha* (salvation, the supreme goal), but he takes birth over and over again.

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥८॥

(8) He who, on the other hand, has, by his knowledge, a concentrated peaceful mind and is always pure (virtuous), alone attains the supreme goal, *i.e.*, *moksha* (salvation), and does not take birth again.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥

(9) The man who has a purified intellect like a good driver, a well-controlled mind like well-controlled rains attached to the horses, he, crossing the ocean of miseries of the world, attains the Omnipresent Supreme Soul, *i.e.*, attains *moksha* (salvation).

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥१०॥

(10) Undoubtedly the objects of our senses (hearing, seeing etc.) are subtler and higher than the physical senses and the mind is subtler and higher than the said objects, while the intellect is subtler and higher than the mind and the soul is subtler and higher than the intellect.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥११॥

(11) Again, *prakriti* (matter subtler than atom) is subtler than *mahtattva* (visible objects or intellect), while Alpervading God is subtler than the *prakriti*, and nothing is subtler than God. He is the culmination and highest goal to be achieved by a man.

एष सर्वेषु भूतेषु गूढ़ात्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

(12) The supreme secret soul existing in all things and beings is not illumined or seen by the physical eye, but can be seen only by the seers of the subtle by a keen (very strong) and subtle intellect.

यच्छेद्वाङ् मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियेच्छत्तद्यच्छेच्छान्त आत्मनि
॥१३॥

(13) Let the wise man restrain his speech (tongue) in his mind, the mind in his intellect or knowledge, the knowledge or intellect in his great self, and his self in the Ever Peaceful Sapreme Soul (God).

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

(14) Arise, awake, find out the great ones and learn from

them, the reality or truth; for the learned (wise) say that the path (for attainment of God) is, like the sharp edge of a razor, hard to be traversed.

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तं मृत्युमुखात्प्रमुच्यते ॥१५॥

(15) That God cannot be known by hearing, touching, tasting or smelling, *i.e.*, by the physical senses. He is without change, eternal, without beginning or end, *i.e.*, infinite, beyond matter and stable. Knowing Him alone can a man escape from the cycle of birth and death.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा न मेधावी ब्रह्मलोके महीयते ॥१६॥

(16) After having heard and spoken the said old sermon of Yama given to Nachiketa, a wise is adored in the world of the Brahmans (learned in sprirual knowledge) and attains *moksha* or salvation).

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते
तदानन्त्याय कल्पते ॥१७॥

(17) Whosover, with purity of mind and curbing of senses, recites in the assembly of the Brahmans (God knowing learned persons) this supreme secret at the time of *Shradha* (faith), he becomes entitled to infinite pleasure, *i.e.*, salvation.

FOURTH CHAPTER

पराञ्चि खानि व्यतृणत्स्वयम्भू-
स्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद् धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

(1) The self-existent God has made our senses to act outwardly, i.e,, with the outward objects; hence the soul looks to outside objects and not to God within. Hardly some thoughtful wise man, desiring *moksha* (salvation), looks to the Supreme soul inside (his own heart and soul).

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ॥
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२॥

(2) The ignorant, following after desires and pleasures of senses, fall into the snare of death (*i.e.*, die and take birth over and over again), while the wise, knowing and desiring for the permanent *moksha* pleasure (slavation), do not follow after transient pleasures of senses.

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ॥
एतद्वैतत् ॥३॥

The soul due to wnich one sees, tastes, smells, hears, feels the touch and the pleasure of co-habitation, dose not remain in the body after death. This is what You (Nachiketa) asked me (Yama).

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४॥

(4) The wise man having known and realised tht Supreme Omnipresent Soul, who witnesses the whole world, both animate and inanimate, does not come to grief at all.

य इमँ मध्वदँ वेद आत्मानँ जीवमन्तिकात् ।
ईशानँ भूतभव्यस्य न ततो विजुगुप्सते ॥
एतद्वै तत् ॥५॥

(5) One who knows the Supreme Soul (God), the Lord of the universe, all-bliss, knower of the past, present and future, and existing nearest to *jivatma* (the soul of a being), the reaper of fruits of his good and bad deeds, he cannot view any creature with contempt. This is what you (Nachiketa) seek for.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ॥
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत् ॥
एतद्वै तत् ॥६॥

(6) One who sees deep in his heart, by his clear intellect, God as existing even befor the creation of water and other elements and even befor this world was set in motion, he is the seer. This is what you sougth for.

या प्राणेन सम्भवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीम् या भूतेभिर्व्यजायत ॥
एतद्वै तत् ॥७॥

(7) This immutable God, who is endowed with all divine qualities and is realised through the control of *prana* (respiration), sits inside entering deep into our heart and soul and manifests by this universe (both animate and inanimate). Know Him for that is what you seek for.

अरण्योर्निहितो जातवेदा
गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥
एतद्वै तत् ॥८॥

(8) God exists in our hearts like an unborn child carried by her mother's womb or fire hidden in logs of wood. He is fit to be adored day by day (i.e., every time) by the learned (who are awake) and virtuous men performing sacrifices, It is He that you seek for.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ॥
एतद्वै तत् ॥९॥

(9) By whose power the sun rises and in whom it sets and to whom all *devas* (the learned, the sun, the moon and other planets enowed with divine wonderful qualities) stand dedicated, no one in this world can transgress Him. It is He that you seek for.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥१०॥

10) God who eixts here in this world also exists in the next world (*i.e.*, after death), and God who exists in the next world also exists here. He, who considers God not as one but as many goes from death to death, *i.e.*, dies and takes birth over and over again.

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

(11) This Brahma (God) is attainable by the mind (and not by physical senses). There is no plurality in Him, for He is one. He who considers God as many (and not as one) goes from death to death and does not attain salvation.

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते ॥
एतद्वै तत् ॥१२॥

12. *Purusha* (God) exists even inside our soul which resides inside our heart (no larger than our fingure). He is the Lord even of all that existed in the past as well as that which shall

exists in future. On realising Him, the man does not shrink from his duty and cannot view with contempt any other creature.

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाऽधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥
एतद्वै तत् ॥१३॥

13. The said *Purusha* (God), existing even inside our soul and heart, is All-lustre, without any smoke. He is the Lord even of all what was in the past and what shall be in future. He is the same today as He was yesterday, *i.e.*, He is unchangable. It is He whom you seek for.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥१४॥

14. He who considers plurality (and not oneness) in God and difference in his law (which is the same every where), stumbles to many sides, like water falling over uneven mountains.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥१५॥

15. O son of Gautma ! Just as pure water when mixed with pure water becomes the same acquiring the same quality and becoming whole pure, so does the soul of a sage, who has acquired right spritual knowiedge, become pure when he attains God who is All-pure.

FIFTH CHAPTER

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते
एतद्वै तत् ॥१॥

1. When a man's immortal and clear mineded soul considers the body (likened to a city) with eleven gates as mutable, he does not come to grief at all, and one who, by his right knowledge, is thus relieved of grief, he attains salvation on being set free from the body.

हंसः शुचिषद्वसुरन्तरिक्ष-
सद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद् व्योमसदब्जा
गोजा ऋतजा अद्रिजा ऋतम्बृहत् ॥२॥

2. Residing in a pure body, the soul is called *hansa* (swan) as it retains purity after discarding of impurities *i.e.*, vices; residing in space, it is called *vasu*; sitting at the alter (of sacrifice), it is called *hota* (sacrificer) and sitting in a body, it is called an *atithi* (guest, as it does not stick to one body but goes through different wombs). He resides in the bodies of brave and great

men and he resides in the space. He is born in water, on earth on mountains and in truth (*i.e.*, possessing true knowledge of God). He is the greatest truth,

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥३॥

3. It is the soul in the body that does take in *prana* air from outside and throws out *apana* air from inside. All the senses serve the adorable soul residing inside the body, and work under his control.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥
एतद्वै तत् ॥४॥

4. When a soul incased in the body leaves it and is freed from its incasing, then what is there that remains behind in the body ? The answer is that nothing behind is left in the body to work it. It is that soul that you seek for.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥५॥

5. No one lives merely by *prana* or *apana*; but lives through his soul on whom depend the said both, for i‡ it through him existing in the body that respiration takes place and not otherwise.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥६॥

6. O Gautama (Nachiketa, the son of Gotam)! Now I shall explain to you about the hidden and eternal Brahma (God), and likewise I shall also explain to you the fate of the soul after death, *i.e.*, after leaving the physical body.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥७॥

7. Some souls take birth in wombs of certain beings and some in fixed things like trees, plants etc., according to their deeds and acquired knowledge.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन
एतद्वै तत् ॥८॥

8. That Alpervading God, creating the whole universe in fulfilment of his desires, remains quite awake among the sleeping ignorant souls. He alone is said to be everpure, the greatest and immortal (ever free from bondage of births and deaths). In Him alone all the planets (worlds) exist and no one can transcend Him. It is that for whom you asked.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥९॥

9. Just as one fire (heat) hidden in all the particles of this universe appears in different forms in different objects accordingly, so the one Supreme Soul, existing inside all creaters (and things) appears in different shapes accordingly; He exists outside them as well, for He is omnipresent.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

10. Just as one air entering in different objects in the universe appears in different shapes accordingly, so the one Supreme Soul existing inside all creetures and (things) appears in different shapes accordingly; He likewise exists outside them as well.

सूर्यो यथा सर्वलोकस्य
चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥११॥

11. Just as the sun, though being the eye of the whole world (*i.e.*, through which the world sees), is not effected by outward visional defects, so the one Supreme Soul existing inside all creatures (and outside them) is not effected by the misieries of this world, which are altogether separate from Him and cannot touch him at all.

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

12. The one Supreme soul pervaning inside all beings controls the whole world, and makes the primitive (minutest) matter take many shapes. It is only the wise who see (*i.e.*, realise) Him inside their own souls and attain eternal happiness (salvation), and not others.

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शांतिः शाश्वती नेतरेषाम् ॥१३॥

13. The wise alone who realise and see inside their heart one Supreme Soul, who is pervading inside all souls, who is eternal among the eternal (*i.e.*, matter), who is conscious among the conscious (souls), who is one among many (innumerable beings) and gives fruits to all beings according to their good or bad deeds, attain eternal peace and not others.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥१४॥

14. This Supreme bliss and reality of God cannot be compared to visible physical objects (for He cannot be seen by our physical eye). This is what the wise understand. Hence the question arises as to how can we know as to how is He shining in his pecular Self and how can He be preceived (intuitively).

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥१५॥

15. He, the Supreme Soul, cannot be seen by the rays of the sun or by the light of the moon or of the stars or by electricity or by this visible fire. But it is through his brightness that all these shine, and it is through His shining that all such things shine.

SIXTH CHAPTER

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।
एतद्वै तत् ॥१॥

1. This eternal world tree (with constant cycle of creation and destruction), has its roots above and branches downwards. It is under the control of, and supported by, God who is said to be (by the learned) omnipotent, the great (*i.e.*, the greatest of all) and immortal. All the worlds exist in Him and no one can transcend Him. He is that Brahma which you asked for.

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥२॥

2. This entire world is created and moves in the Almighty God who is great dreadful (very terrible) and always ready to strike (the wicked) with mighty thunder bolt. The wise become immortal, *i.e.*, achieve salvation (becoming free from the bondage of birth and death) on knowing Him.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पंचमः ॥३॥

3. It is through His (God's) fear (power) that fire burns, the sun shines and emits heat, the electricity acts, the wind blows and the death runs fast, *i.e.*, time in one's life runs towards death.

इह चेदशकद् बोद्धं प्राक्शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

4. If a man becomes capable of knowing God before leaving his physical body, then he attains salvation (becoming free from the bondage of births and deaths), and then after enjoying it for the fixed period, (*Prant Kal*) takes rebirth (acquiring this physical body) in the beginning of the creation in some world.

यथाऽऽदर्शे तथाऽऽत्मनि
यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा
गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥५॥

5. A (wise) man (who has realised God) sees God within himself just as he sees his face reflected in a mirror, another sees Him dimly in *Pitriloka* (a good human birth among wise men) just as in a dream, and some other sees Him in *gandharvloka* (in a birth in which one though not fully realising God praises Him with dance and music) like in water, while in *brahmloka* (*moksha* or salvation) one sees him clearly like light as separate from shade.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

6. The wise man, knowing his own (eternal immutable) soul as separate from his body and senses made of different

constitutents (of matter) and liable to rise (formation) and decay, does not thereafter come to grief, i. e., he then becomes free from mental pain and sorrows.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

7. The mind is subtler than the senses, while subtler than and superior to the mind is the intellect, and subtler than and superior to the intellect, is the great formless (unmanifested) great soul.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥८॥

8. Most subtler still from, and highest above, the formless (unmanifested) individual soul is the Alpervading formless (without sign or feature) Supreme Soul (God), knowing whom the man is freed from boundage of birth and death and attains salvation.

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥९॥

9. God has no visible features and no one can, therefore, behold him with his physical eye. But those who know Him illumined in their heart by deep meditation with a concentrated mind and full devotion, become immortal, i.e., attain salvation being free from repeated birtds and dcaths.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥१०॥

10. When the five senses capable of acquiring knowledge become controlled (at rest) along with the mind, and the intellect too does not go astray (but is directed solely to spritual knowledge and realisation of God) such highest stage is called *moksha* (salvation) by the wise.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

11. The wise call such stage of mind, senses and intellect (i. e. when the mind along with the five senses become at rest i. e. unpurterbed and fully controlled and concentrated solely on God and the intellect thinks of no one except God) as yoga in which stage the man becomes quite vigilant and active (without any sluggishness or negligence), for yoga is conducive to the doing of good actions and discarding of vices altogether.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

12. God is not to be attained or realised by speech, mind or the eye. But He is. Then how can we attain Him?

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

13. One who thinks in search of knowledge that God is, after resolving his doubt as to whether 'He is' or, 'He is not': he attains Him acquiring clear head and right knowledge.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥१४॥

14. When a man becomes free from all the desires lodging

in his heart, he attains immortality, i. e. *moksha*, being freed from pains of repeated births and deaths, and, in that stage, he enjoys supreme bliss in the company of God.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्धचनुशासनम् ॥१५॥

15. When all the knots, i. e. crooked and base desires lodging in one's heart, are rent asunder, he attains *moksha* (immortality). This is the whole teaching of the holy scriptures, i.e., of the (*Vedas* and *Shastras*).

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्द्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥१६॥

16. There are hundred and one veins connected with the heart of a man, out of which one (cailed sushumna) leads to the head of a man through which the soul mounts up and attains *moksha* (immortality), and, while moving out otherwise, the soul takes several births by entering different wombs till he attains salvation, as aforesaid.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥१७॥

17. *Purusha* (Omnipresent God) is the Supreme Soul ever dwelling within the hearts (not larger than thumbl of a man) and souls of all beings. One should separate Him from his body

and soul as one separates from a blade of grass its main fibre, and know him undoubtedly as ever pure and immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिञ्च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

18. On hearing from yama this spritual knowledge about God and the proper mode to practise yoga for His attainment, Nachiketa obtained (realised) God, being free from all attachments and fear of death. Whoseever else knows such spritual science, he too shall certainly attain God and *moksha* (salvation).

PRASHNA UPNISHAD

FIRST CHAPTER

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्य्यायणी च गार्ग्यः कौशल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥१॥

1. (1) Sukesha, Bhardwaj's son (2) Satyakama, Shivji's son, (3) Gargya, Saurya's son (4) Kaushalya, Ashwala's son (5) Vaidarbhi (coming from Bhrigu family), Vidarbhi's son and Kabandhi, Katya's son, all these six (sons of six ascetics) faithful devotees of God, went together to Pipplada *Rishi* (ascetic) with sacrificial wood pieces in their hands, aspiring to seek knowledge of God, by asking from him questions relating thereto .

तान् ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ, यथाकामं प्रश्नान् पृच्छथ यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥२॥

2. To those six seekers of truth (spritual knowledge) that Rishi (Pipplada) clearly told them: "You shall have to reside

here with me for one year doing penance, observing complete celebacy and having full faith in me. Only then I shall, If I know, surely answer whatever questions you may desire to ask from me."

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ । भगवन् !
कुतो ह वा इमा: प्रजा: प्रजायन्त इति ।।३।।

3. Then (after one year had expired dwelling with Pipplad Rishi), Kabandhi, the son of Katya Rishi, came to Pipplad Rishi and asked: "O Lord whence have all these creatures been born."

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत,
स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिञ्च प्राणञ्चेत्येतौ
मे बहुधा प्रजा: करिष्यत इति ।।४।।

4. He (Pipplad) answered to the questioner Kabandhi "Surely God, the Lord of all beings, desired birth of his children (creatures), put forth his might and did a great deed and thereby made different bodies of different couples (different creatures, both male and female), with life in them so that they might further propogate and give birth to further creatures of different species accordingly.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः रयिर्वा एत-
त्सर्वं यन्मूर्त्तञ्चामूर्त्तञ्च । तस्मान्मूर्तिरेव रयि: ।।५।।

5. The sun is verily the source of all *Prana* (life), while the moon is verily *rayi*, *i.e.*, matter both visible and invisible. *Rayi* is verily thus visible material world, including physical bodies of all creatures.

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति, तेन

प्राच्यान्प्राणन् रश्मिषु सन्निधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति, तेन सर्वान्प्राणान् रश्मिषु सन्निधत्ते ।।६।।

6. The sun, when rises towards the east, emits life rays towards that side. Similarly when it goes towards the west, north, below, above the sub-directions, it gives life rays to all these sides. In otherwords the sun is the source of all heat, energy and life.

स एष वैश्वानरो विश्वरूपः प्राणोग्निरुदयते । तदे-

तदृचाभ्युक्तम् ।।७।।

7. The sun being the source of life and energy to all beings is called *Vaishwanara* and *prana*; it is emitting heat rays in this whole universe and is therefore called *Vishwrupa*; it is source of heat in this universe and is therefore called *agni*. This is what the Vedas also say.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं

तपन्तम् । सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामु-

दयत्येष सूर्य्यः ।।८।।

8. This sun, when rises, constantly emits thousands of rays in hundreds of forms to the whole world, givihg life to all creatures, trees, vegetables etc. and acting as source of energy to the brain as well and it is one alone that gives light and heat to the whole world; it is on this (sun) that *prana* (life) depends.

सवत्सरो वै प्रजापतिस्तस्यायने दक्षिणञ्चोत्तरं च।
तद्य ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव
लोकमभिजयन्ते। त एव पुनरावर्त्तन्ते, तस्मादेते ऋषयः
प्रजाकामा दक्षिणं प्रतिपद्यन्ते एष ह वै रयिर्यः पितृ-
याणः ॥९॥

9. Verily the year, (*i.e.*, the period caused by the sun) is *prajapati* and the two paths (of the snn) are southern (dakshnayan) and northern (uttarayan). Those who do sacrificlal or charitable deeds they attains *ehanderloka* (or pleasures of this world) and return taking birth over and over again, Hence those rishis (sages) who desire for progeny (offspring) go by the southern path solstice (dakshnayan), which is also called *pitrayana* or *rayee.*

अथोत्तरेण तपसा ब्रह्मच ण श्रद्धया विद्ययात्मानम-
न्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतद-
मृतमभयमेतत् । परायणमेतस्मान्न पुनरावर्त्तन्त इत्येष
निरोधस्तदेष श्लोकः ॥१०॥

10. Those who, by their knowledge (of God), penance, celebacy, faith (in truth and God), knowing their ownself by right knowledge, go by northern solistice, they attain *suryaloka, i.e.*, place of light or *adityaloka* which is abode of *prana* (life), immortality, void of fear and supreme bliss, from where the soul does not return but attains moksha, being free from bondage of birth and death. This is nirodha or goal and in reference to it there is a mantra (couplet) as follows.

पंचपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्द्धे पुरीषिणम् । अथेमे अन्ये उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥११॥

11. The sun, being nourisher of all beings (including trees, vegetable, herbs etc. is called *pitar*, being cause of four seasons is callcd *panchapadam* (five-footed), and, being cause of 12 months, is called *dwadashakriti* (tweleve-faced), existing even beyond the moon, the stars etc. But some other wise men call him as sitting glorified in a seven wheeled chariot (due to emission of seven kinds of rays) fitted with six spokes (due to its being cause of six seasons).

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेते ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥१२॥

12. The month also is called *prajapati*, whereof the dark fortnight to *rayi* (inanimate matter), while the bright fortnight is *prana* (life). Hence the sages do sacrificial deeds during the bright fortnight, while the others (ignorant or wicked) do deeds in the dark fortnight.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्य्यमेवंतद्यद्रात्रौ रत्या संयुज्यन्ते ॥१३॥

13. Day and night are also called *prajapati*, whereof the day is life, while the night is *rayi*. Those who cohabit with woman during the day time they dissipate their life energy while

those who cohabit with the wife during the night time (for the purpose of procreation merely), their act amounts to celebacy or holiness.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः
प्रजायन्त इति ॥१४॥

14. Food is also called *prajapati*, for it is from the food that semen virile is formed, which is the cause of procreation of various kinds of creatures.

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते
तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं
प्रतिष्ठितम् ॥१५॥

15. In this world, those persons who go to their wife after she has been free from monthly menstruation, procreate children, observing vow of celebacy. But those who practise penance, observing complete celebacy (by not going to any woman), being busy in obtaining knowledge of the Vedas (and other holy scriptures) and are widded to truth, live here in *brahmloka*, *i.e.*, in supreme bliss in close contact with God.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न
माया चेति ॥१६॥

16. Those alone live in *brahmloka* (in heaven, *i.e.*, in peace of mind with supreme bliss), void of sensual pleasures of this world, but not those who are cheats, crooked and liars.

SECOND CHAPTER

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् ! कत्येव देवाः प्रजां विधारयन्ते । कतर एतत्प्रकाशयन्ते, कः पुनरेषां वरिष्ठ इति ॥१॥

1. Then (after hearing the answer to the first question) *Vaidarbhi* (born of Bhrigu family) asked Pipplad Rishi: "O Lord ! How many gods (senses possessed of divine qualities) hold this physical body and how many illumine it, and which of them is the greatest ?"

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथ्वी वाङ्मनश्चक्षु श्रोत्रञ्च । ते प्रकाश्याभिवदन्ति वयमेतद् बाणमवष्टभ्य विधारयामः ॥२॥

2. Pipplad Rishi then, in answer to Vaidarbhi's question, said: "The ether, air, fire (heat), water and solid earthy matter, these five *bhutas* (five material substances constituting this physical world) as well as the tongue, mind eye and ear all these are gods (being possessed of divine qualities; they, illumining the body, said in *vanity*, 'We all hold, support and preserve the body'.

तान् वरिष्ठः प्राण उवाच मामोहमापद्यथाऽहमेवैतत्पञ्चधाऽऽत्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति ॥३॥

3. To all the said viz., ether, air, fire etc., the mightiest *prana* (the vital power or breath in body) said: "Don't be disillusioned. I am supporting and preserving the body, dividing myself in five parts (*pran*, *apan*, *vyan*, *saman* and *udan*).

तेऽश्रद्दधाना बभूवुः सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते यद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठन्त एवं वाङ्मनश्चक्षुःश्रोत्रञ्च ते प्रीताः प्राणं स्तुन्वन्ति ।।४।।

4. The said gods (in the body viz., tongue, eye, ear, mind etc.) did not belive the *prana*, at which the latter, *i.e.*, the *prana* was seen rising up proudly (being offended) as if to go out of the body. Seeing it (the *prana*) going out, all the other gods also started going out, but when the prana paused they also paused. Just as all bees follow their queen and pause where it pauses or sits, so all the said gods of the body depend upon and follow the *prana*. At this the tongue, eye, ear and mind were all pleased and began to praise the *prana* (as their leader and real supporter and preserver of the body).

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्य मघवानेष वायुरेष पृथिवी रयिर्देवः सदसच्चाऽमृतञ्च यत् ।।५।।

5. The *prana* (life breath) in our body heats like fire, shines like the sun, is the cuase of health and energy like the rain, is swift like the wind, spreads in the body like the earth, maintains

the body like the moon, possessing exquisite godly qualities, is form as well formless, and is *amrit* (immortality), for it gives life and vitality to the body.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् । ऋचो
यजूँषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥६॥

6. Just as the spokes are fixed to the nave (centre) of the wheel of a chariot, so every thing is fixed and established (depends upon) the *prana*. It is through the *prana* and its control that one enables himself to study the Vedas, viz., Rig, Yaju, Sam (and Atharv), and it is through it that one can do great sacrificial deed, or a wise and learned man can display his great wisdom or a warrior can display his wonderful bravery.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे । तुभ्यं प्राण!
प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

7. O *Prana* (life) ! You move in the womb (on conception) and are born (along with the body) and are called *prajapati* (the master of all the senses, mind and other parts of the body). You exist in the body being divided into five constituents, *i.e.*, kinds (*pran*, *apan*, *vyan saman* and *udan*) ; all these parts of the body offer oblations to you.

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा । ऋषीणां
चरितं सत्यमथर्वाङ्गिरसामसि ॥८॥

8. Of all the gods (the five senses, mind and other parts of the body) you are the strongest and fiercest, and to the fathers

(elders) you are the first oblation; you are true virtue of the sages, and are *atharua* among the masters of spritual knowledge.

इन्द्रस्त्वं प्राण ! तेजसा रुद्रोऽसि परिरक्षिता । त्वमन्त-
रिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥९॥

9. O *Prana* ! You are indra by your splendure and energy, and you are *rudra*, being protector (of the body). You move in ether like the sun, the lord of all lustres.

यदा त्वमभिवर्षस्यथेमाः प्राण ! ते प्रजाः । आनन्द-
रूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥१०॥

10. O *Prana* ! When you rain through clouds, then your creatures all become joyful, for they expect harvest of grain to their heart's desire. (Here *prana* is described as air which produces water through combination of hydrogen and oxygen).

व्रात्यस्त्वं प्राणैक ऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥११॥

11. O Prana ! You are *vratya* (impure) as well as *rishi* (pure) (according to the body you occupy); you are the devourer of all in this world and we are givers of your eating; for you are *matrishwa* (life breath) and our father.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्क्रमः ॥१२॥

12. O Prana ! May your body (energy) apread, in tongue

(speech), ears (hearing), eyes (sight) and mind as bestower of happiness and prosperity, and do not go out from our midst.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् । मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥१३॥

13. Whatever exists in all these three worlds (earth, water and air or ether) is under tne control of *prana*. O prana ! protect us, your sons, like the mother and bestow upon us glory and good intellect (wisdom).

THIRD CHAPTER [Question]

□

अथ हैनं कौशल्यश्चाऽश्वलायनः पप्रच्छ। भगवन ! कुत एष प्राणो जायते कथमायात्यस्मिन् शरीरे आत्मानं वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥१॥

1. After the question and answer of Vaidarbhi and Pipplad Rishi was finished, Kaushalya, the son of Ashwal, asked Pipplad Rishi: "O Lord ! from what is this *prana* (life breath) produced, how does it enter this physical body, how does it, dividing itself (into five parts), remain in it, how does it go out of the body and how does it maintain this outward physical body and the inward spritual body viz., mind intellect etc."

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति
तस्मात्तेऽहं ब्रवीमि ॥२॥

2. Pipplad then said to Kaushalya: "You ask very subtle questions. But as you are very eager to acqnire spritual knowledge, I shall reply to you."

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मि-
न्नेतदाततं मनोकृतेनाऽऽयात्यस्मिन् शरीरे ॥३॥

3. This *prana* is born (by reason) of the Atama (soul); just shadow as accompanies (follows) the body, so is the *prana* attached to the soul. It enters the body according to the mind's good or bad actions.

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान्
ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्
पृथक् पृथगेव संनिधत्ते ॥४॥

4. Just as a monarch (administrator) allocates different localities to different officials for governing the same, so does the *prana* allocates different functions to its different kinds, viz., *prana*, *apan*, *saman*, *vyau* and *udan*.

पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः
स्वयं प्रतिष्ठते मध्ये तु समानः । ह्य तद्धुतमन्नं समं नयति
तस्मादेताः सप्तार्चिषो भवन्ति ॥५॥

5. The *prana* remains in the body after dividing itself into

five parts, so that *apana* remains and functions in the anus and the pendis, *prana* itself remains and functions in the mouth, nose, eyes and ears; *samana* remains and functions in the centre (naval), distributing the food product (after being digested) to all the parts of the body; from this seven fires are born (nourishing the two eyes, two ears, two holes of the nose and the mouth).

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रति शाखानाडी-सहस्राणि भवन्त्यासु व्यानश्चरति ॥६॥

6. The soul abides in the heart in which there are one hundred and one arteries each of which has again one hundred branchrs and each such branch has again seventy two thousand smaller sub-branches; and the *vyana* prana moves through all these.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति । पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

7. Out of these many arteries there is one artery called *sushumna* through which the soul moves by *udana* (a kind of prana) upwards and from there goes out of the body to different places (through different wombs), heaven, hell or world of men according to its good, bad and mixed deeds respectively.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमव-ष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥८॥

8. The sun verily rises in the form of outer prana giving life to the creatures, by which the eyes get life, viz., sight. The earth's divinity attracts and aids one's *apana* (which functions in the rectum and penis). the ether attracts and aids one's *samana*, while the *vayu* (air) attracts and aids one's *vyava* (by which one is able to do all actions through the body).

तेजो ह वै उदानस्तस्मादुपशान्ततेजाः। पुनर्भवमिन्द्रियै-
र्मनसि संपद्यमानैः ॥९॥

9. Verily *teja* (fire of energy) is *udana* (—a kind of prana by which energy, strength and valour is produced in the body), When this *teja* is last, the man dies and the soul along with the mind and the fiva subtle senses (not the physical outward parts) take rebirth by entering a new body.

यच्चित्तस्तेनैषः प्राणमायाति प्राणस्तेजसा युक्तः।
सहात्मना यथा संकल्पितं लोकं नयति ॥१०॥

10. On death, the soul, according to its good or bad nature or desires impressed upon it, takes rebirth in another body along with the mind and the *prana* endowed with fire of energy which leads the soul accordingly, *i.e.*, the world of his last desire or imaginings.

य एवं विद्वान् प्राणं वेद। न हास्य प्रजा हीयतेऽमृतो
भवति तदेषः श्लोकः ॥११॥

11. Whosever wise and learned man rightly know the *prana*, as stated above, his progeny does not deteriorate and he

becomes immortal, attaining salvation. In this connection the following couplet may be referred to.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा । अध्यात्मं चैव प्राणस्य विज्ञायाऽमृतमश्नुते विज्ञायाऽमृतमश्नुत इति ॥१२॥

12. One attains salvation by knowing the origin of the *prana*, its staying (in the body), its division into five kinds (*prana*, *apana*, *Vyana* and *udana*). abiding in the heart and other organs, its prevading (in the body) and its relationship to the soul.

FOURTH CHAPTER (Question)

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिन् जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति, कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥१॥

1. Then Gargya, the son of Saurya Rishi, asked Pipplad Rishi: "O Lord ! which are the senses that sleep in this body and which remain awak ? Who is the god (*i.e*,, one possessing godly or divine qualities) that sees the dream ? Who gets all

pleasure, and, in case of sound sleep, where do these all remain or vanish ?"

तस्मै स होवाच । यथा गार्ग्यं ! मारीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमंडल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नाऽऽदत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥२॥

2. That sage (Pipplad) spoke to him (Gargya): "O Gargya! Just as all the rays of the sun, at the time of its setting, become one (converged) in the yonder circle of splendure, and, at the time of its rising, become spread, so undoubtedly all the senses enter the mind, their god, whereupon the soul neither hears, nor sees, nor smells, nor tastes, nor touches, nor speaks, nor takes, nor experiences pleasure (of the senses), nor gives up anything and nor walks, but is said to be sleeping."

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥३॥

3. In this body the five fires—*pranas* (viz., *prana*, *apana*, *samana*, *vyana*, and *udana*) alone remain awake (while the senses and other organs remain actionless). The *apana* (the air inhaled) is called *garhpatya* fire, while *vyana* is called *anvaharypachna* fire, *i.e.*, the southern fire by which digestion takes place,

which is taken from the *apana* fire, and, by being so taken, prana (the air exhaled) is called a *ahavniya* fire.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहः ब्रह्म गमयति ॥४॥

4. *Samana* controls the inhaling and exhaling of breath *i.e., apana* and *prana*) and carries the liquid formed by digestion through the navel to the whole body. Mind is the giver of the sacrifice and *udana* fire (by which food is carried down from the throat) is the fruit of the sacrifice and carries the mind every day to God (during sleep).

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतंश्रुतमेवार्थमनुश्रृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतंचाश्रुतंचानुभूतं चानुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥५॥

5. This soul experiences (through the mind) many great things during dream. It seems to see over again what it had previously seen, to hear over again what it had previously heard, to feel over again what it had previously felt and saw at many different places and regions. It sees all, both seen and unseen, heard and unheard of, experienced and unexperienced and eternal and non-eternal.

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिन् शरीरे एतत् सुखं भवति ॥६॥

6. But when the soul is overshelmed with light (of God), it does not dream, but gets sound sleep and experiences pleasure in the body.

स यथासोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते। एवं ह
व तत्सर्वं पर आत्मनि संप्रतिष्ठन्ते ॥७॥

7. O dear! Just as birds fly toward their resting tree (after sunset) so does all this (soul, mind, senses etc.) rests in the Supreme Soul at the time of the sleep.

पृथ्वी च पृथ्वीमात्रा चाऽऽपश्चाऽऽपोमात्रा च तेजश्च
तेजोमात्रा च वायुश्च वायुमात्रा चाऽऽकाशाश्चाकाशमात्रा
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं
च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च, वाक् च
वक्तव्यं च हस्तौ चाऽऽदातव्यं चोपस्थश्चाऽऽनन्दयितव्यं
च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यञ्च
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च
विधारयितव्यं च ॥८॥

8. The earth and its *matra* (*i.e.*, smell), the water and its *matra* (*i.e.*, liquid juice), the fire or light and its *matra* (*i.e.*, vision), the air and its *matra* (*i.e.*, feeling of touch), the ether and its matra (*i.e.*, sound), the eye and the object of vision, ear and the object of hearing, nose and the object of smell, tongue and the object of taste, skin and the object of touch, tongue

and the object of speech, hands and the things to be held, penis and the pleasure acquired therefrom, anus and its excretion, feet and walking, mind and the object of thinking, intellect and the subject to be known or understood, egoism and the object thereof, memory and the object of remembrance, light and the thing to be enlightened, *prana* (life breath) and its existence in the body, all these at the time of sleep rest in the Supreme Soul.

एष हि द्रष्टा सप्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्त्ता विज्ञानात्मा पुरुषः । सपरेऽऽक्षरे आत्मनि
सम्प्रतिष्ठते ॥९॥

9. This knowledge-possessing soul is verily the seer, hearer, toucher, smeller, taster, thinker, knower and doer. It resorts in the Immortal Supreme Soul (God) and finds solace.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीर-
मलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य स । सर्वज्ञः सर्वो
भवति तदेष श्लोकः ॥१०॥

10. O dear ! One who knows the well-known shadowless (void of ignorance), bodiless, colourless, luminous God, he alone attains Him, the most subtle immortal Supreme Soul, and, knowing Him, acquires His qualities and becomes elevated. There is a holy verse in this connection as well.

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रति-
ष्ठन्ते यत्र । तदक्षरँ वेदयते यस्तु सोम्य ! स सर्वज्ञः सर्व-
मेवाऽऽविवेशेति ॥११॥

11. O dear ! One who knows **the** imperishable Supreme Soul (God) in whom reside all the (five) *pranas*, all the senses and all the elements, he, knowing all, verily attains Him, the All-prevading God.

FIFTH CHAPTER [Question]

अथ हैनं शैव्यः सत्यकामः पप्रच्छ । स यो ह वै
तद्भगवन् ! मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत ।
कतमं वाव स तेन लोकं जयतीति ॥१॥

After Pipplad Rishi had answered the question of Gargya, it is well known that Satykama, the son of Shivi Rishi, asked him (Pipplad Rishi): "O Lord ! To which region does a wiseman, who meditates on *Om* (God's best and own name) till his death, resorts (after death)".

तस्मै स होवाच । एतद्वै सत्यकाम ! परञ्चापरं च ब्रह्म
यदोंकारःतस्माद्विद्वानेतेनैवाऽऽयतनेनैकतरमन्वेति ॥२॥

2. To Satykama, Pipplad Rishi answered: "O Satykama ! *Onkra* (Om syllable) is verily *para* and *apara* Brahm (God, the Great). Hence a learned person (by reciting and meditating on *Om* (till his death) attains God in one of the two forms, *i.e.*

either as endower of *moksha* (salvation) or as bestower of pleasure of this world.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥३॥

3. One who meditates on one matra of *Om, i.e.,* the first letter (which signifies the All-pervading and Omnicient qualities of God), he, being enlightened thereby, immediately becomes elevated in this world. The knowledge of the hymns of *Rig Veda* make him reborn as a wiseman and, by his austerity, celebacy and faith, he experiences the greatness of God.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्त्तते ॥४॥

4, And, if one meditates on the two *matras* of *Om, i.e.*, the first two letters, viz., (as explained above and (which signifies the Almighty and effluent qualities of God), he is, by the knowlebge of the *hymns* of *Yajur Veda*, escorted to the *som loka, i.e.,* lunar world, as one possessing super-human qualities, and he thereby experiences the supremeness of God and is then reborn in this world as one possessing godly qualities (which making him fit for *moksha*).

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत, स तेजसि सूर्य्ये संपन्नः । यथा पादोदरस्त्वचा

विनिर्मुच्यते एवं ह वै स पाप्मना विनिर्मुक्तः स सामभि-
रुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं
पुरुषमीक्षते, तदेतौ श्लोकौ भवतः ॥५॥

5. One who then meditates on the Supreme Soul by the three matras of Om, viz., (as explained above, and which signifies the Supremacy and Omnicient qualities of God), he becomes illumined like the sun. Just as a snake becomes free by casting of its slough, so such a person, being freed from all sins, attains supreme bliss py study of the hymns of *Sam Veda*, and sees God who is above all human (and other) souls, and is pervading everywhere in this whole universe. In this connection there are the following two verses:—

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अन-
विप्रयुक्ताः । क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्
प्रयुक्तासु न कम्पते ज्ञः ॥६॥

6. The three matras of Om, intimately connected with one another, when recited merely physically, make a person die and born over and over again, but when they are not merely recited outwasdly or physically, but are properly meditated upon, understanding their full significance in the mind, the soul is not then shaken but concentrates on God and attains *moksha* (salvation).

ऋग्भिरेतं यजुर्भिरन्तरिक्षं स सामभिर्यत्तत्कवयो वेदय-
न्ते । तमोंकारेणैवाऽऽयतनेनान्वेति विद्वान् यत्तच्छान्तम-
जरममृतमभयं परं चेति ॥७॥

7. By reciting and understanding hymns of *Rig Veda*, one is born in this world (on this earth); by reciting and understanding the hymns of *Yajur Veda*, one is born in either (space, with subtle body), by reciting and understanding hymns of *Sam veda*, one is born in a region known to the wise., *i.e.*, is born as a wise and learned devotee. But the wise attains God only be meditating property on *Om* (fully understanding and realising the full significance of its three matras, viz., अ, उ and म्), where there is perfect peace, no pain or disease or suffering of old age, no mortality, no fear, but supreme bliss, *i.e.*, *moksha*.

SIXTH CHAPTER (Question)

अथ हैन सुकेशा भारद्वाजः पप्रच्छ । भगवन् !
हिरण्यनाभः कौशल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत
षोडशकलं भारद्वाज ! पुरुषं वेत्थ ? तमहं कुमारमब्रुवं
नाहमिमं वेद, यद्यहमिममवेदिषं, कथंते नावक्ष्यमिति,
समूलो वा एष परिशुष्यति योऽनृतमभिवदति, तस्मान्ना
र्हाम्यनृतं वक्तुँ स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा
पृच्छामि क्वासो पुरुष इति ॥१॥

1. Then Sukesha, son of Bhardwaj, asked Pipplad Rishi: "O Lord ! Hiranayanabha, the prince of Kausal, came to me and asked whether I knew the soul possessed of sixteen *Kalas*

(parts). I replied to him that I did not know Him, and that had I known Him I would not have surely said so, for he, who talks lie, is withered (destroyed) from the very roots, *i.e.*, completely, and I could not tell lie for this reason. That prince then became silent and sitting in his chariot (vehicle) went away. I now request you to tell me as to who is that Being."
[The sixteen *kala*s are: (1) Thinking, (2) Life, (3) Faith, (4) Ether, (5) Air, (6) Fire or heat, (7) Water, (8) Earth of solid matter, (9) Senses, (10) Mind, (11) Food, (12) Energy, (13) Penance, (14) Vedic knowledge, (14) Action and (16) Planests and their names. (Vide verse 4 post.) The universe exists within these 16 *kalas* created by God, and there are infinite *kalas* in Him.

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य ! स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥२॥

2. Pipplad Rishi clearly spoke to Sukesha in answer to his question thus: "That Supreme Soul exists in this very body and in side our soul in whom are born the said sixteen *kalas*."

स ईक्षाञ्चक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामि ॥३॥

3. The soul within the body thought as to by whose going out it will go out of the body and by whose stay (in the body) it will stay.

सप्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपोमन्त्राः कर्मलोकाः लोकेषु च नाम च ॥४॥

4. God created sixteen kalas, viz., *pranas* (life organs), thinking, faith, space (ether), air, light, water, earth, senses, mind, food, visibility, penance, vedic knowledge, action, planets (worlds) and their names.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति, भिद्येते तासां नामरूपे, समुद्र इत्येवं प्रोच्यते, एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे, पुरुष इत्येवं प्रोच्यते स एषोऽकलोमृतो भवति, तदेष श्लोकः ॥५॥

5. Just as these rivers flowing towards the sea and entering therein lose their forms (colours etc.) and names, and become part of the sea, so these *kalas* of the Supreme Soul are advancing towards Him, and reaching Him are lost, both in form and in name. These 16 kalas are created by Him, but He Himself separate from them and immortal. At the end of the creation these kalas are extinguished, being reduced into subtle matter and no longer exist in Him. In this connection the following is the scripture.

अरा इवरथनाभौ कला यस्मिन्प्रतिष्ठिताः । तं वेद्यं
पुरुषं वेद यथा मा वो मृत्युः पपिव्यथा इति ॥६॥

6. Just as the spokes of the wheel of a chariot are set in its navel, so do *kala*s (divine attributes) exist in the Supreme Spirit. You must attain knowledge of that Supreme Spirit fit to be known; only then you shall be free from the pain of births add deaths.

तान् होवाचैतावदेवाहमेतत्परं ब्रह्म वेद । नातः परमस्तीति ॥७॥

7. Pipplad Rishi frankly told the said six disciples that he knew so much about the Supreme Soul and that there was no other beyond or superior to Him.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥८॥

8. Those six disciples having worshipped (honoured) Pipplad Rishi said to him: "You are verily our father (or preceptor) who has dispelled our ignorance".

Salutation to the Rishis, the knowers of spirtualism.

MUNDAK UPNISHAD

CHAPTER I

Section I

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्त्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

1. Brahma was born as the first among the learned, who was the maker of all (i. e. an adept machanician, being master of physical laws of nature) and the protector of the mankind. He taught his eldest son, Atharva, knowledge of God, which is superior to all other kinds of knowledge.

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

2. The spritual knowledge (Knowledge of God) which Brahma gave to Atharva, the latter imparted the same to Angira Rishi who then taught it to Satyavaha, a descendant of Bhardwaja, and he (Satyavaha) taught the same to Angirasa Rishi, which has thus come down in succession.

शनकौ ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥३॥

3. It is well known that Shaunaka, a great house-lord, went to Angirasa Rishi in a proper manner as a disiple and asked him : "O Lord what is that by knowing which all else becomes known".

तस्मै स होवाच—द्वे विद्ये वेदितव्ये इति हस्म यद् ब्रह्मविदो ।
वदन्ति परा चैवापरा च ॥४॥

4. That Angirasa verely spoke to Shounaka that both *para* (spritual or esoteric) and *apara* (worldly or exoteric) sciences should be known as was said by spritualists (the knowers of God).

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥५॥

5. Out of the said two sciences, *apara* means knowledge of Rigveda, Yajar Veda, Sam Veda and Aharv Veda, *Shiksha* (Phonetics), *Kalpa* (ritual) *Vyakaran* (Grammer), *Nirukta* (Philology or etymological interpretition), Chhanda (prosody) and *jyotish* (astronomy). The *Para* or esoteric knowledge is one which leades to the realization of the Immortal Supreme Soul.

यत् तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद् भूतयोनिं परिपश्यन्ति
धीराः ॥६॥

6. Brahm (God) is He who is invisible, unseizable, without origin or without any ascendant, colourless, without physical eyes, ears, hands, or feet, All-pervading, Eternal, existing in all things, sublest imperishable, the whomb of all creatures, and can be seen everywhere by the sages (by mind's or inward eye).

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाक्षरात् सम्भवतीह विश्वम् ॥७॥

7. Just as a spider spins web from its own body and absorbes the same or just as herbs spring out of the earth or just as heir (on head and body) grow on the person of a living man, in the same way the entire universe is created by God from (the matter) within Himself.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोका कर्मसु चामृतम् ॥८॥

8. God is known by one by his penance (infinite strength). He creates food which nourishes the life and the mind, truth, the world's good deeds and immortality.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
यस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥९॥

9. God, who is omnicient, All-wise (knows all beings and the world) and whose *tapa* (very activity or good action) is his possession of infinite knowledge, creates this whole universe with diverse names and forms and the food (which is essential for the life of all beings).

CHAPTER I
Section II

☐

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा
एष वः पन्थाः सुकृतस्य लोके ॥१॥

1. It is true that whatever sacrificial deeds are prescribed in the Vedas and were so seen and properly studied by the wise sages, were manyfoldly extended (and were performed in detail) in the *Treta* period. O seekers of truth ! You should perform those deeds in the proper way. This is your path leading to the world of virtuous deeds.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धयाहुतम् ॥२॥

2. When the sacrificial fires burns with sacrificial wood pieces, emitting red flames, then offer two oblations (of clearified butter) in the middle with faithful convictions.

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्यदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥३॥

3. He ruins prospects of happy life for the seven worlds (i.e., future life for a long time), who does not perform *agnihotra* (litting of sacrificial fire) on the occasion of the new moon or full moon or at the rain season or at the harvest time, or who does not entertain learned and noble guests, or who does not perform *agnihotra* at all, or who does not perform *balivaishwdeva* deed (offer of food to birds and animals), or who does not perform agnihotra in the prescribed manner (i.e., in accordance with the precepts of Vedas and Shastras).

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्तजिह्वाः
॥४॥

4. These are the seven Zones of burning flames, viz., black, the tearible, thought-swift, red-hot, smoke-hued (unburnt), scintillating (sparkling) and all-colourful.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥५॥

5. The oblations (of clarified butter) that are offered into the burning fire at the proper time, are carried away by the rays of the sun to those regions of the atmosphere wherein the lord of the gods resides, i. e., the clouds float.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः
॥६॥

6. The oblations (of clarified butter and other good things that are offered into the burning fire) when carried by the rays of the sun, return to the world of the offerer in fructifying showers saying, in pleasant words of sweetness, as it wear, to him ; "Come, Come, enjoy the fruits of your virtuous deeds."

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि
यन्ति ॥७॥

7. These ships of sacrifice, including 18 forms of ceremonies, are inferior in merit, transient and fleeting. Those who consider them alone as the highest good are foolish and undergo the miseries of repeated old age and death.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥८॥

8. Those fools, who in ignorance are puffed with vain knowledge and consider themselves to be wise and learned, wander around the world overtaken by constant miseries and stumbling like blind men led by the blind.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते
॥९॥

9. Many fools absorbed merely in the performance of ceremonies and in ignorance puffed with vain knowledge, think that they have obtained the object of life, i.e., bliss merely by such deeds. But mere acts and deeds done with desire of fruit or reward do not lead to the knowledge of God and *moksha* ; such people immersed in wordliness become miserable and, after enjoying paradise (pleasures of this world), go from bad to worse, fallen from their heavens.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा
विशन्ति ॥१०॥

10. Those who consider merely the performance of ceremonies (offering of obligations etc.) or doing of charitable works (digging of wells etc.) as the only end of life (i.e., the greatest rightousness) and nothing superior to it, such fools, after enjoying the fruits (worldly pleasures) of such deeds, again become miserable and fall into lower states or births.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्य-
यात्मा ॥११॥

11. Those calm and learned persons who, subsisting on alms, live in forest (lonely places) with austerity and full faith in God, free from all passions and vices, attain the Immortal Unchangeable Supreme Soul, leaving their bodies through the gate of the sun (i. e., through *Sushumna* vein).

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः
कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं
ब्रह्मनिष्ठम् ॥१२॥

12. Considering the performance of sacrificial and charitable deeds as being conducive to short-lived worldly pleasures, the wise, whose sole object is to attain God and supreme bliss, should abstain from worldly pleasures and, considertng that mere deeds do not lead to knowledge of God but that they can attain Him by full devotion to Him, should go to a preceptor well-versed in *vedas* and wholly devoted to God with *samidha* (fuel or a suitable present) in his hand, to acquire the knowledge of God.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

13. That learned preceptor should impart the secret knowledge of God to such pupil approaching him and possessing a calm and steady mind, so that the latter may acquire the knowledge of the Omnicient, All-pervading and True Supreme Soul.

CHAPTER II

Section I

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्
विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद् विविधाः सोम्यभावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥१॥

1. O dear ! Just as thousands of similar sparks emnate from the blazing fire, so innumerable things are born, i. e., are created by God, from the same matter within himself, and are destroyed in Him (being again converted into subtle matter).

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥२॥

2. That Divine, All-pervading, Unborn Immortal Supreme Spirit is formless, exising both within and outside this universe, and is without *pranas* (organs of life) and mind (which can concentrate only at one thing at a time), is holy, luminous and subtler than the imperishable subtle atomic particles of matter.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

3. By God was created *prana* (organ of life), mind, all senses, ether, air, fire, water and earth which is the supporter of all other things.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्यपद्भ्यां पृथिवी ह्येष सर्वभूतान्त-
रात्मा ॥४॥

4. Fire is as if the head or mouth of God, the sun and the moon are as if His eyes, the directions of space are as if His ears, the famous *vedas* are as if his tongue, the air (atmosphere) is as if His life organ (or lungs), the whole universe is as if His heart and the earth is as if His feet. He is the Soul of all souls, i. e., pervades all creatures.

तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः
पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां बह्वाःप्रजाः पुरुषात्
सम्प्रसूताः ॥५॥

5. By God was created fire with the sun as its fuel, from which are formed clouds which shower the earth, producing rich vegetation, by whose consumption and by cohabitation of different species of males and females and by the casting of semen by the former into the latter, many kinds of being were born in large numbers.

तस्मादृचः साम यजूंषि दीक्षायज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥६॥

6. The vedas (i. e. *Rig*, *Yejur*, *Sama* and *Atharva*), initiation, sacrificial deeds and good actions, charity, year (division of time), performance of sacrificial acts and the worlds (planets whereon the sun and the moon shine) have all sprung up from Him. In other words, He alone is the cause of the creation of all these.

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

7. And, by Him have been created innumerable gods (learned and pious persons), demi-gods (skilful experts), ordinary men, animals, birds, vital airs (organs of respiration, i. e., of life), rice and barley, i. e. all kinds of food, austerity, faith, truth, charity and laws (rules of justice and right practice).

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त-
सप्त ॥८॥

8. He has placed in the secret heart the seven *pranas* (vital powers), and has created the seven rays of light, the seven kinds of fuel, the seven oblations and these seven regions in which moves the life breath.

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते
ह्यन्तरात्मा ॥९॥

9. He has created the oceans, the mountains, various forms of rivers (lowing in meandering paths). all kinds of vegetation and herbes as well as all kinds of juices. He is pervading all things and beings and is their inner Soul.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद् यो वेद निहितं गुहायां
सोऽविद्याग्रन्थि विकिरतीह सोम्य ॥१०॥

10. O dear ! The All-pervading Soul (God) holds the entire

universe together with good and bad deeds (of beings), austertity, vedic knowledge and the supreme bliss. He who realises the Supreme immortal Soul in the depath of his heart beaks as under the knot of ignorance in this very life and obtains salvation.

CHAPTER II

Section II

आविः सन्निहितं गुहाचरंनाम
महत् पदमत्रैतत् समर्पितम् ।
एजत् प्राणन्निमिषश्च यदेतज्जानथ सदस-
द्वरेण्यं परं विज्ञानाद् यद् वरिष्ठं प्रजानाम् ॥१॥

1, Know Him who is luminous, pervading in this entire universe and always near at hand, most well-known, supreme goal of all, in whom exist all beings with motion and with eyes and without eyes, who is the greatest of all things, subtle and big, the greatest of all sould and incomprehensible by the common man.

यदर्चिमद् यदणुभ्योऽणु च
यस्मिल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ् मनः
तदेतत् सत्यं तदमृतं तद् वेद्धव्यं सोम्य विद्धि ॥२॥

2. God, the Immortal, is He who is luminous (glorious) and

the subtlest of all and In whom exist all the worlds. He alone gives life as well as motion to the tongue and the mind. He is Eternal, All-truth, Immortal Lord, and is fit to be known. O dear inquirer ! Know Him.

धनु गृंहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत ।
श्रायम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥३॥

3. O dear disciple ! Take hold of the Upnishad whieh is a great weapon or bow, and set to it an arrow, i.e., your mind flirmly in devotion to God, and, with the mind devoted, draw your arrow with full force and pierce the mark, i.e., God, the target, with concentrated mind, and realise Him, the Immetable,

प्रणवो धनुः शरो ह्यात्माब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥४॥

4. Verily (recitation, preferably in the mind and considering the true meaning, of) Om (God's best name) may be said to be the bow, one's soul as the arrow, and the Supreme Being as the target (mark). One should pierce Him with the arrow by a concentrated and vigilant mind, and just as an arrow is lost in the target, so his soul should be lodged in Him (God).

यस्मिन द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ श्रात्मानमन्या वाचो विमुञ्चथामृतस्यैष
सेतुः ॥५॥

5 He in Whom are interwoven (,i.e., who pervades in, and exists both inside and outside) the heaven (i.e., the sun, moon,

the stars etc.), earth, ether (space), and the mind with organs of life or lifecurrents, know Him alone as One Self and leave all other talk (topic). He is the bridge to attain immortality or *moksha* (salvation).

अरा इव रथनाभौ संहृता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥६॥

6. God, the interiorly governing Divine Spirit, resides in the heart. where all the veins meet just as the spokes of a wheel meet in the naval, manifesting His glory in multifarious ways. Contemplate Him by His greatest name, *Om*, for He alone can lead you to *moksha*, far beyond the ignorance of this world.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ।
मनोमयः प्राण शरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय,
तद् विज्ञानेन परिपश्यन्ति धीराआनन्दरूपममृतं यद्विभाति॥७॥

7. The Omnicient and All-wise Supreme Soul whose glory is manifested on the earth and in the ethereal heavens, can only be found in the depth of the heart. He possesses infinite mental powers and is the leader of the life and the body (i.e., it is through Him that *pranas* or life exists in the body and the same moves). He, in the material universe, has taken firm foundation in the heart of Yogis or devotees. By knowing Him the wise see everywhere around them Him who shines in His effulgence and is All-bliss and Immortal.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥८॥

8. By seeing the All-pervading Supreme Soul, the knot of ignorance in one's heart (mind) is cut asunder, all his doubts are removed and his evil deeds (which constitute obstacle in the way of his solvation) are put an end to.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥९॥

9. The Great God, without any impurity (or evil deed or evil action) and without any parts (one indivisible, homogeneous whole, pervading everywhere) resides ih the interior of the heart. He is the holiest and is the light of lights, i.e., glory of the glories.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥१०॥

10. Neither the sun, nor the moon nor the stars and nor even electricity (or lightning) can illumine Him, much less can illumine Him this terrestrial fire. It is through His light that all these (the sun, the moon, the stars and the fire) shine; it is through His illumination that all this is illumined.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

11. The Great God is Eternal and Immortal. He exists in front of us and behind us, to our right and left, below us and above us, spreading in (pervading) all this grand magnificant universe through and through.

CHAPTER III

Section I

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥१॥

1. Two birds (the Supreme Soul and the individual soul) of beautiful feathers (both being conscious or animate and possessing divine qualities), being both united together (close companions) and intimate friends are clinging to (sitting on) the same tree, i.e., residing in this universe. One of them (i.e., the individual soul enjoys the sweet fruits of the tree (i.e., fruits of his actions or worldly pleasures) and the other (the Supreme Soul or God) watches His fellow all round, without such enjoyment, He being All-bliss and ever emancipated.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

2. The individual soul of a creature being engrossed in matter and worldly desires falls into grief through ignorance. But when a Yogi (ona who has concentrated his mind on God) realises Him, the Alimighty Lord, and recognized His greatness (glory), he is then freed from all grief and sorrow.

यदा पश्यःपश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परम साम्यमुपैति ॥३॥

3. When the seer (devotee) perceives (realises) the Self-effulgent, All-pervading Being, the Ruler, Maker and the great cause of this universe, it is only then that such a

learned (wise) men, discarding all actions, good or bad, (resulting in worldly pleasures or pains), and being bereft of al ignorance, attains to the harmony of God, i.e., acquires His purity and other good qualities (and attains *Moksha*).

प्राणो ह्येष य सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः
क्रियावानेष ब्रह्मविदां वरिष्ठः ॥४॥

4. Verily God is life (bestows, and is dearer than, life) and manifests Himself in all beings (and in all things of this wonderous universe). On knowing Him the wise gives up unnecessary useless talk, but rejoicing and being absorbed in the self (not seeking any reward), becoms doer of selfless deeds and foremost among the spirtualists (knowers of the Supreme Soul).

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥

5. The ×Supreme Soul is always attainable by truth (veracity), austerity (endurance), right knowledge and celebacy (absence from sexual indulgence). Sages whose faults (passions and desires) have altogether vanished see Him, the pure (Holiest), illumined in their inner self (or heart).

सत्यमेव जयते नानृतं सत्यतेन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥६॥

6. Truth always triumphs and not falsehood. It is by truth that the path of the sages becomes free from obstacles. The path of the sages whose worldly desires have been satiated (overcome), is the path leading to God, the Supreme Truth.

बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥७॥

7. That God is the greatest of all beings, divine (most wonderous), incomprehensible and the subtlest of all. He is luminous, farthest of all as also the nearest of all (for he pervades inside and outside our souls and this entire universe). The seers see (realise) Him hidden in the interior of their hearts, here on this earth.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

8. He (God) is not apprehensible either by the eye or by speach or by other senses, or merely by austerity or good deeds. The contemplator, whose intellect has became pure by right knowledge (of Him), sees Him who is indivisible.

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥९॥

9. The soul is very subtle and can be known by pure mind (and clear intellect), which is governed by the five *pranas* (vital

airs). The minds of all beings are interwoven with *pranos* (life organs) and it is only when the mind is purified that the soul begins to feel its power.

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान्
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥१०॥

10. The emancipated soul with pure mind (and calm and clear intellect) acquires (reaches) whatever region he thinks of (or desires to reach), and obtains whatever desires he entertains. One who longs for *Moksha* (or great powers) should seek a spiritual preceptor with reverence.

CHAPTER III

Section II

स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥१॥

1. He knows that Supreme Spirit (God) as the greatest abiding place wherein rests this entire universe and looks splendid. The wise man, who is above worldly desires and disinterestedly worships Him, the Holy, All-pervading Being, attains *Moksha* and rests beyond the turmoils of the world.

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥२॥

2. one who desires worldly pleasures and whose mind dwells with his longings (after death) is reborn accordingly. But one whose all desires have been satiated and has fully controlled his mind, his desires in this very birth become vanished and he attains *moksha*-

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥३॥

3. This Supreme Soul (God) is not obtainable merely by lecturing or by subtle intellect (brainpower) or by great hearing of sermons or sacred books, but is obtainable by one whom He (God) chooses (considers) him as fit for the purpose and to such person He manifests His Glory.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात्।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

(4) This Supreme Soul (God) is not obtainable by the weakminded or the indolent, or by penance without renunciatioh But the wise who tries to find Him out by proper means, i.e., strengthens his mind, is vigilant and peactises austerity with complete renunciation, finally attains His reali sation.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

(5) The wise sages with clear knowiedge, calm, controlled and concentrated mind, and his desires satiated (i.e., with complete renunciation) finally attains Him and rests in Him who is All-pervading and accessible from every quarter.

वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगाद् यतयः शुद्धसत्त्वाः।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥६॥

(6) Those sages whose all doubts have been dispelled by thorough knowledge of the Vedic principles and whose intellect has been cleared by practise of *Yoga* (of renenciation), they all come again (i.e., are reborn) after enjoying *moksha* for a *Pranta* period of time (i.e., the time taken in the creation and destruc tion of the universe 36000 times).

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥७॥

(7) The fifteen *Kalas* (as explained in answer to the 6th question of *Prashna Upnishad*) vanish in their material cause, and so also all material senses vanish in their subtle cause (i.e., resolve into their component elements), while the soul, replete with clear knowledge and with all its god deeds, rests united with the Supreme and Imperishable Being.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः परात्परं पुरुषमुपैति
दिव्यम् ॥८॥

(8) Just as the flowing rivers falling into the sea loose their names and identities, so does the wise man freed from his name and physical identity rests united with, and in, the Supreme Being.

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

(9) Undoubtedly one who knows the Great Supreme Being becomes united (absorbed) in Him acqiring His good qua lites, and, in his family, none is born as an atheist, and he, cro ssing

beyond all sorrows and sins, and shaking of the knot of ignorance, attains *moksha*, enjoys supreme bliss and becomes immortal i.e., free from the cycle of birth and death.

तदेतदृचाभ्युक्तम्

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः ।

स्वयं जुह्वत एकर्षि श्रद्धयन्त स-

तेषामेवैतां ब्रह्मविद्यां वदेत

शिरोव्रतं विधिवद् यैस्तुचीर्णम् ॥१०॥

(10) The Vedas have also declared:-

"Let Spiritual knowledge be imparted to those who have taken the great vow of *sanyas* (renuciation), whose actions are not actuated by desire for reward, who are well-versed in the Vedas and are fully devoted to God alone, with full faith in Him.

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥११॥

(11) It is true that Angira Rishi (seer) spoke in the past that spiritual knowledge cannot be acquired by one who has not performed the vow of *sanyas* (renunciation). Repeated salatations to the great seers.

MANDUKYA UPANISHAD

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानम्
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्त्रिकालातीतं, तदप्योङ्कार एव ।।१।।

(1) The word 'Om' is the best name of the Eternal Imperishable God, and this whole universe is as if a commentary (exposition) on Him, (the entie universe being manifestation of His glory). Om encompasses the whole, whether past, present or future. In fact He transgrenes even the bounds of time.

सर्वं ह्येतद् ब्रह्म । अयमात्मा ब्रह्म । सोऽयमात्मा चतुष्पात् ।।२।।

(2) Verily this Supreme Spirit is pervading this whole universe as well as all beings. There are four phases of His existence.

जागरितस्थानो बहिःप्रज्ञः,
सप्तांग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ।।३।।

(3) In His first wakeful phase, He is manifest as diffused in external nature ceating seven parts (2 eyes, 2 ears, 2 nostrils and the mouth) in the man and his nineteen faces (5 organs of veins, 5 organs of motion, 5 *pranas* or vital airs, mind, intellect,

memory and organ of individuality) that enable him to seek his enjoyment in gross palpable matter, and regulating, with precision and order, the physical motions of the universe. He is the Universal Soul and is the bestower of life to all things.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग
एकोनविंशतिमुखः प्रविविक्तभुक्,
तैजसो द्वितीयः पादः ॥४॥

(4) In His second dreaming or contemplative phase, God is viewed as internally wise (designor), fixing the relations of the said seven parts of the man's body to each other and also of the said nineteen faces, and regulating, with precision and order, the internal (atomic) subtle motion of the universe. He is Self-luminous and illumines the sun, the moon and other heavenly bodies.

यत्र सुप्तो न कञ्चन कामं कामयते,
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवा-
नन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः
पादः ॥५॥

(5) When the human soul reposes in sound sleep, suspending voluntary actions and desires, and also not dreaming (i.e., experiencing any dream), he is said to be *sushupta* (in perfect slumber). For the third slumbering phase God is likewise viewed as one indivisible, embodiment of all knowledge (i.e., Omniscient), All-bliss, enjoying but pure delight, only manifest in His consciousness and endowed with the highest wisdom.

एष सर्वेश्वर एव सर्वज्ञ,
एषोऽन्तर्य्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥६॥

(6) This Lord of all is Omnicient, controller of all (entire universe) within Himself, womb (i.e,,holder) of all beings and things and the cause of births and deaths of all beings.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं,
न प्रज्ञानघनं नप्रज्ञं नाप्रज्ञम्, ।
अदृष्टमव्यवहार्य्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्य-
मेकात्म्यप्रत्ययसारम्,
प्रपंचोपशमं शान्तं शिवमद्वैतम्
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

(7) In His fourth phase, God may be viewed as neither designing internally nor as diffused throughout external nature, nor in the transitional mood between the two, nor fraught with volitional consciousness, nor devoid of consciousness, but may be viewed as invisible, incommunicable (by physical tongue or the like), unseizable, formless, unithinkable and unknowable Being, only conscious of Self, (in Self) resort of the universe on its destruction, perfectly calm, Allbliss and one unequal. He, the Universal Soul, should be known by every human being.

सोऽयमात्माऽध्यक्षरमोंकारो-
ऽधिमात्रं पादा मात्रा मात्राश्च पादा,
अकार उकारो मकार इति ॥८॥

(8) Om is the best (most estimable) name of God, His

attributes being truly represented by the three letters constituting 'Om', viz., A(अ), U (उ)M (म्).

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥९॥

(9) 'A' (अ) is the first *matra* (letter) of 'Om' and represents God's wakeful phase, i.e., God diffused in external nature, for 'अ' means that which pervades throughout and is known as the first step. He who realises this attribute of God (repersented by the matra 'अ'), and worships Him accordingly, all his desired are fulfilled, and he has taken the first step towards His realisation.

(**Note**:- Just as 'अ' letter is present in all the consonants and is the first in the Alphabet, so this letter, when used in relation to God, represents His All-pervading attribute as also His ranking first in praise and prayer.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिम्, समानश्च भवति नास्याब्रह्मवित्कुले भवति, य एवं वेद ॥१०॥

(10) 'U' (उ), the second *mater* (letter) of Om, represents God's contemplative, designing or luminous phase; for 'उ' denotes advance and centrality. He who realises this attribute of God (represented by the matra 'उ'), becomes wise an d harmonized, and no atheist is born in his family.

(**Note**: Just as 'उ' occurs in the middle of 'Om' (अ, उ, म्), so God contains within Himself the sun and other luminous objects, and is All-pervading).

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा, मितेर-
पीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं
वेद ॥११॥

(11) 'M' (म्), the third *matra* of Om represents All-vise God's slumbering phase; 'म्' means that which measures all, or is the resort of all, and God, being Infinite, both in existance and knowledge, measures all and is the resort of all beings and things (i,e. matter). He who realises this mode of God's devine existence acquires the knowledge of all the sciences, physical as well as spiritual, and retires unto Him.

अमात्रश्चतुर्थोऽव्यवहार्य्यः प्रपञ्चोपशमः,
शिवोऽद्वैत एवमोअंकार आत्मैव,
संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद ॥१२॥

(12) In the fourth phase of God, there is no visible *mater* of Om, for it represents the unknowable, i.e., who cannot be known by an ordinary person or seen by the physical eye. Onkara (Om) is the Supreme Spirit who is incommunicable (by physical tongue or the like), the final resort of all matter and beings, All-bliss and one unequal. He who realises God thus, his soul enters Him (the Universal Spirit) and he attains *moksha* (salvation).

TAITTIRIYA UPNISHAD

SHIKSHAVALI

CHAPTER I

ओ३म् शन्नो मित्रः शं वरुणः शन्नो भवत्वयमा ।
शं न इन्द्रो बृहस्पति शं नो विष्णुरुरुक्रमः ।। नमो ब्रह्मणे
नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि त्वामेव प्रत्यक्षं ब्रह्म
वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।।१।। ओ३म्
शान्तिः शान्तिः शान्तिः ।

May God, the Universal Friend, give us peace (real happiness and delight) . May God, the Greatest of all (the Supreme Spirit) give us peace. May God, the Lord of Justice, give us peace. May God, the Lord of prosperity, give us peace. May God, the Lord of knowledge and peace, give us peace. May the All-pervading God. give us speach. And, may the Omnipotent God give us peace. Salutation to the All-powerful Supereme Soul. O Lord ! thou art evidently the greatest of the great; I shall call thee alone the Supreme; I shall speak and act according to thy commands enjoined in the Vedas; I shall speak nothing but the the truth. O Lord ! protect me from all sins and miseries; protect me who am truthful speaker; this is my earnest prayer over and over again. O Lord ! remove my all sorts of miseries, whether caused by thy nature (excessive cold, heat etc.), or by other beings (thieves, dacoits etc.), or by my

ignorace, attachment to worldly pleasures or by disease of body, mind or intellect.

CHAPTER II

ओ३म् शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥१॥ शीक्षा पञ्च ॥

By grace or Om (God), the Great protector, we shall explain the varuna (the vowels and consonents and their accent pitch (with sigus of vowels) and the proper effort to the applied is the pronunciation of the letters, as also their even tone and continuity. Thus have we deaclred this Chapter of *Varn shiksha* (elements).

CHAPTER III

सह नौ यशः सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदं व्याख्यास्यामः । पंचस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते ॥१॥

1. May we (both pupil and teacher) together attain glory and may we together obtain the radiance of devotion to God (i.e., holiness). For this purpose, we shall explain the Upnishad (modes of God's worship) which may be divided broadly into five *Sanhitas* (modes of communication with God), viz. to worship God by viewing Him as the cause of the earth, the moon and other wonderful planets, (2) as the cause of the sun and other luminous bodies, (3) as the cause of all the wonderful sciences, (4) as the cause of the progeny, i.e., birth of all beings and (5) as the cause of wonderful bodies of various beings. These are known as five *Mahasanhitas*

अथाधिलोकम्—पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् ।
आकाश: सन्धि: वायु:सन्धानम् । इत्यधिलोकम् ॥२॥

(2) Of the first Sanhita, called *Adhiloka*, the earth is the first form; the heavens are the second form; other is the link between the said two; air is joint of the linking. So far concerning the wonderous worlds.

अथाधिज्यौतिषम् । अग्नि: पूर्वरूपम् । आदित्य
उत्तररूपम् । आप: सन्धि: । विद्युत सन्धानम् । इत्यधि-
ज्यौतिषम् ॥३॥

(3) In the second sanhita, viz., *adhiyotish* (lumonous objects), fire is the first form, sun is second (latter) form, while water is the linking. This explains the *Adhijyotish Sanhita.*

अथाधिविद्यम् । आचार्य: पूर्वरूपम् अन्तेवास्युत्तर-
रूपम् । विद्या सन्धि: । प्रवचनँसन्धानम् । इत्यधिविद्यम्
॥४॥

(4) Regarding the third *Sanhita*, viz., *Adhividya* (higher knowledge), the preceptor is the first form, the disciple is the other form, knowledge is the linking, while sermon is the joint of the linking. This explains Adhividya.

अथाधिप्रजम् । माता पूर्वरूपम् पितोत्तररूपम् ।
प्रजा सन्धिः । प्रजननꣳसन्धानम्। इत्यधिप्रजम् ॥५॥

(5) Regarding the fourth *Sanhita*, viz., *Adhipraja*, mother is the first form, father is the second form, progeny is the linking, while act of proereation is the joint of the linking. Thus far eoncerning *Adhipraja*.

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनु-
रुत्तररूपम् वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्या-
त्मम् ॥६॥

(6) Regarding the fifth *Sanhita*, viz; *Adhyatma* i.e., wordship (by viewing ones self), the part (of the body) below the chin is the first form and the part above the chin is the second form, speech is the linking while tongue is the joint of the linking. Thus far concerning the *Adhyatma*.

इतीमा महासंहिताः । य एवमेता महासंहिता
व्याख्याता वेद । सन्धीयते प्रजया पशुभिः ब्रह्मवर्चसेनान्नाद्येन
सुवर्ग्येण लोकेन ॥७॥

(7) These are the great *Sanhatas*. He who knows them as expounded above, and realises the glory of God thereby, he becomes linked with (i.e., obtains) progeny, wealth of catte, rediance of holiness (acquired by devotion to God), food and the world of happiness.

CHAPTER IV

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सं-
बभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देवधारणो
भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
कर्णाभ्यां भूमिविश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः ।
श्रुतं मे गोपाय ॥१॥

(1) That Supereme Soul who is described in the Vedas pithily, whose manifestation is all this wonderous Universe, who is above vedas and *moksha* (solvation) as applied to human souls. that Effluent lord may protect my intellect. O Ominicient God ! May I attain *moksha* (salvation); may my body be quite well (diseaseless). May my tongue drop pure honey, i.e., be sweet; and may I hear many good sermons (from the learned on Vedas and shastras). O God ! Thou art treasure of vedic knowledge and art not comprehensible by ordinary intellect. Kindly protect my knowledge of the Vedas which I have acquired by hearing them (from gurus).

आहवन्ती वितन्वाना । कुर्वाणाऽचीरमात्मनः ।
वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे
श्रियमावह लोमशां पशुभिः सह स्वाहा । आमायन्तु
ब्रह्मचारिणः स्वाहा । विमायन्तु ब्रह्मचारिणः स्वाहा। प्रमा-

यन्तु ब्रह्मचारिणः स्वाहा । दमा यन्तु ब्रह्मचारिणः स्वाहा ।
शमा यन्तु ब्रह्मचारिणः स्वाहा ॥२॥

(2) O Omnicient Lord ! Bring immediately unto me wealth which may increase day by day, including cloth, cows (cattle), food and drink, now and always, and I may also get wealth in the form of fleecy cattle (sheep, goats etc.). May also active Brahmcharis (celabate students) come to me, by. They grace, particularly who may be possessing full control over their minds and senses and also possessing peace of mind and of soul. This is my earnest prayer to Thee.

यषोजनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि
स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश
स्वाहा । तस्मिन् सहस्त्रशाखे । निभगाऽहं त्वयि मृजे
स्वाहा ॥३॥

(3) O Most Effluent Lord ! My I obtain glory among all persons, and become great among the wealthy. O Glorious Lord ! May I enter Thee and do Thou also enter unto me. O All-perveding Lord May I purify my soul in communion with Thyself.

यथाऽऽपः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं
मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि
प्र मा भाहि प्र मा पद्यस्व ॥४॥

(4) O holder of the Universe! Just as the water runs to the low level and the months of the year hasten to the old age so let good brahmcharis come to me from all directions (so that I may propogate spiritual knowledge among them)

O God! Thou art the repose of all souls; kindly manifest Thyself and illumine within my heart so that I may secure Thee and attain Thee.

CHAPTER V

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः ।
तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते ।
मह इति तद्ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः ॥१॥

(1) *Bhuh* (भूः), *Bhuvah* (भुवः)and *Swah* (स्वः) are the three words by which God may be named, and *Mahah* महः is the fourth word of His naming, which was well known to the sage Mahachamasya. That Great Supreme Spirit, who is named by the said four words, is the Soul of all beings and is pervading the entire universe. Other gods (sun, moon, earth etc.) are His limbs, i.e., manifest Him by their wonderous qualities.

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।
सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे
लोका महीयन्ते ॥२॥

(2) Verily *Bhuh* denotes this world (earth), *Bhuvah* denotes the etherial region and *Swah* denotes other (heavenly) region, while *Mahah* denotes the Sun by which all other gods become great by getting light and energy from it.

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्या-
दित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्यो-
तींषि महीयन्ते ॥३॥

(3) Again, *Bhuh* denotes fire, *Bhavah* danotes the air and *Swah* denotes the sun, while *Mahah* denotes the moon; by the moon all these lights of heaven increase and prosper.

भूरिति वा ऋचः । भुव इति सामानि । सुवरिति
यजूंषि । मह इति ब्रह्म ब्रह्मणावाव सर्वे वेदा महीयन्ते ॥४॥

(4) Again *Bhuh* denotes hymns of the Rig Veda, *Bhuvah* those of the Sam Veda and *Swah* those of the Yagur Veda, while *Mahah* denotes the Supereme Soul through whom all other gods (Vedas) become great and prosper.

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः ।
मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ॥५॥

(5) Again, *Bhuh* is the vital air, *prana*; *Bhuvah* is the vital air, *apana* and *Swah* is the vital air, *vyana*, while *Mahah* is the moon. By food all these vital airs get nourishment and prosper.

ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः ।
ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥६॥

(6) These are the four and they are each fourfold-four words of His naming. He who knows (understands) these knows the Supreme Spirit. All other gods (the air, the sun, the moon, the earth, vital airs etc., which are not to be worshipped, but God, the Supreme Soul, alone is to be worshipped—) are manifestations of His Glory and give offering to Him.

CHAPTER VI

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनो-
मयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन
इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते ।
व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति
वायौ ॥१॥

(1) In the etherial space within the heart, resides the soul of a being, which is intelligent, immortal and limunious. Inside the throat, the gland that sticks hanging to it like the breast of a woman, is the resort of the soul. At the roots of the hair and where the skull is divided into two parts, that also is the resort of the soul. One who worships God by contemplation of the meaning of *Bhuh*(भूः), he acquires immense knowledge through Him, while he who worships Him by contemplation of the meaning of *Bhuvah* (भुवः), he acquires immense strength through Him.

सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति
स्वराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं
ब्रह्म । सत्यात्मप्राणारामं मन आनन्दम् शान्तिसमृद्धममृतम् ।
इति प्राचीनयोग्योपास्व ॥२॥

(2) By worshipping God by contemplation of the menaing **of Swah (स्वः),** one acquires immense light (spiritual knowledge) **through Him,** while by worshipping Him by contemplation of *Mahah* (महः) he attains salvation in Him whose body is etherial space (i.e., is formless) and is All-truth, All-pervading, All-bliss, All-peace and Immortal Supreme Spirit, becoming master of his mind, senses, viz; tongue, eyes, ears and of his intellect i,e., knowledge of all senses, spirtual as well as physical. O Dear Disciple, son of the ancient Yoga (possessing Yogic experiences of many past lives) Worship, therefore, the Eternal Supreme Soul in the said manner.

CHAPTER VII

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्म मांसं स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥

(1) To worship the Supreme Soul by knowing Him as pervading in, and as having created, the wonderous earth, sky, heaven, directions and semi-directions, fire,

air, sun, moon stars, water, herbes, vegitation and etherial space is called *Adhibhuta* worship. Again, to worship God by contemplating His wonderful creation of the organs of the body (of a being), viz., the five *pranas* (prana, apana, śamana, vyana and udana) or vital airs (organs of life), the five senses, viz., the eye, the ear, the mind, the tongue and the skin, and the five parts of the body, namely, hide, flesh, veins, bones and marrow, is cailed *Adhyatma* worship. After having explained these two forms of worship, the sage said; "In sets of five is this entire universe, and one set of five augments the other set of five".

CHAPTER VIII

□

ओमिति ब्रह्म । ओमितीदँसर्वम् । ओमित्येतदनुकृति
ह स्म वा अप्यो श्रावयेत्योश्रावयन्ति । ओमिति सामानि
गायन्ति । ओम् शोमिति शस्त्राणि शंसन्ति । ओमित्य
ध्वर्यु: प्रतिगरं गृणाति । ओमिति ब्रह्मा प्रस्तौति ।
ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मण: प्रवक्ष्य-
न्नाह । ब्रह्मोपाप्नुवानीति । ब्रह्मैवोपाप्नोति ॥

Om is the Supreme Spirit. **Om** is pervading in all this universe. *Om* is the most esteemable name of God, for it means and includes many qualities of God. Om is the syllable which is first spoken when the preceptor instructs his pupil on being

asked by the latter to do so. It is by first reciting Om that *Sam mantras* are sung. The Vedic mantras are commenced with Om, praised and then end with *Sham.* It is by just receiting Om that the sacrifical priest replies to the performer of yagna (sacrifice). It is by first reciting Om that the head priest orders (gives sanction) for commencing the performance of the sacrificial Yagan as also for *agnihotra* (burning of sarcrificial fire with oblations of ghee etc.). It is by first reciting Om that a learned man recites and explains Vedic mantras and whishes that by doing so he may attain the Supreme Spirit and ultimately by so doing he attains Him.

CHAPTER IX

ऋतञ्च स्वाध्याय प्रवचने च। सत्यञ्च स्वाध्याय-प्रवचने च। तपश्च स्वाध्याय प्रवचने च। दमश्च स्वाध्याय प्रवचने च। शमश्च स्वाध्याय प्रवचने च। अग्नयश्च स्वाध्याय प्रवचने च। अग्निहोत्रञ्च स्वाध्याय प्रवचने च। अतिथयश्च स्वाध्याय प्रवचने च। मानुषञ्च स्वाध्याय प्रवचने च। प्रजा च स्वाध्याय प्रवचने च। प्रजनश्च स्वाध्याय प्रवचने च। प्रजातिश्च स्वाध्याय प्रवचने च। सत्यमिति सत्यवचा राथीतरः। तप इति तपो नित्यः पौरुशिष्टिः। स्वाध्याय प्रवचने एवेति नाको मौद्गल्यः। तद्धि तपस्तद्धि तपः ॥

One should study and teach (Vedas and mantras) with righteousness, truth, penance, (austerity), curbing his outward senses from all directions, curbing his mind from all evils, possessing knowledge of heat, viz,, household fire as well electricity, perfoming agnihotra (burning of sacrificial fire with oblations of ghee), serving good guests, doing proper behaviour in his dealings with other persons, protecting, and doing good to, own progeny and the kingdom, protecting and increasing semen virile and protecting and maintaining his children and pupil. The true teacher, Rathitara Rishi (sage), considers truth as first (great) while Paurushishti, Rishi considers austerity as great and Naka Rishi, the pupil of Mudgala, considers the study and teaching of Vedas as great and as a great act of austerity by itself.

CHAPTER X

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । उर्ध्वं-
पवित्रो वाजिनीव स्वमृतमस्मि । द्रविणꣳसुवर्चसम् ।
सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥

Says Trishanku Rishi! "May I cut the worldly tree by an axe of renunciation. May my glory be high like the summit of a high mountain. May I enjoy the *moksha* (salvation) in God like the pure high-placed sun. May I be illuminated with the light of the knowledge of the Supreme Spirit. May I possess the best intellect and enjoy the eternal bliss of *moksha*." This

saying of Trishanku sage is in accordance with the Vedas.

Section XI

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धन-माहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम् ॥१॥

(1) The preceptor, after teaching the Vedas to his disciple, commands (advises) him thus;" Always speak the truth, be virtuous, peforming your duties well; do not be negligent in studying the Vedas and Shastras; giving all the desired things to the preceptor; marry and produce children; do not be negligent in truthful actions; do not be negligent in performing your duties and virtuous deeds; do not be negligent in looking after your welfare (health); do not be negligent in earning and increasing your wealth by true and noble means; and do not be negligent in the study and teaching (or giving sermons on) the vedas and shastras.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ।

यान्यस्माकँ सुचरितानि । तानि त्वयोपास्यानि नो इतराणि ॥२॥

(2) Do not be negligent in serving your parents and the pious learned persons. Consider your mother, father, preceptor and pious and sacred guests as worthy of worship. You must do good deeds and not others, i.e., disgraceful vices.

ये के चास्मच्छ्रेयाँसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥३॥

(3) You are to sit among, and have faith in, great and noble persons among us, who are learned in Vedas and shastras. You are to give them (and to other charities) all needed things, whether by faith or even without it, whether to gain reputation or glory or by shame or fear or by promise.

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः युक्ताः । आयुक्ताः अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्त्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ताः आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्त्तेरन् । तथा तेषु वर्तेथाः ॥४॥

(4) If you ever entertain any doubt in the action or conduct, then follow the path of, and act according to, the

true Brahmans (learned, pious persons), who are careful thinkers, virtious, kind-hearted and devoted to God.

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् ।
एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥५॥

5. This (what is stated above) is the command, this is the teaching, this is the *Vedopanishad* (as enjoyed by Vedas and Upanishadas) and this the right and true teaching. One should act accordingly and improve his character and conduct.

CHAPTER XII

शन्नो मित्रः शं वरुणः शन्नो भवत्वर्यमा । शन्न इन्द्रो बृहस्पतिः । शन्नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ओ३म् शान्तिः शान्तिः शान्तिः ॥

May God, the Universal Friend, give us peace, real happiness and delight. May God, the Supreme Soul, give us peace. May God, the Lord of Justice, give us peace. May God, the Lord of Prosperity, give us peace. May God, e Lord of Knowledge, give us peace. May the All-pervading

God give us peace. And may the omnipoutent God, give us peace. Salutation to the All-powerful Supreme Spirit. O Lord! Thou art evidently the Greatest of the great; I have called Thee as the Supreme; I have spoken and acted according to Thy command enjoined in the Vedas; I have spoken nothing but truth. O Lord ! Thou hast protected me from all sins and miseries. O God Remove all my miseries and give me peace, peace and peace.

BRAMMANAND VALLI

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CHAPTER I

ओ३म् सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै । ओ३म् शान्तिः शान्तिः शान्तिः ॥१॥

(1) O God! May we, by They kindness, always love and protect each other, and, with our mutual effort, enjoy the pleasures of this world as well as *Moksha* (supreme bliss) and acquire strength and attain supreme knowledge of all the sciences (both physical and spiritual). O Omnicient Lord May our joint study be, by Thy grace, endowed with the acquisition of knowledge and may we strive most in this world. O God ! May we, by thy grace and power, not hate each other but love each other and sacrifice everything for the welfare of all beings. O Lord! Give us peace, peace and peace in every respect, i.e. free us from all the three kinds of pains and suffe-

rings, viz., firistly, those which arise out of diseases of the body, secondly, those arising from the greed and cruelty of other beings and, thirdly, those which arise out of the diseases (and weakness) of the mind as well those arising from the calamities of nature.

ओ३म् । ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥२॥

(2) A spiritualist (one possessing true knowledge of the Supreme Spirt) attains God and supreme bliss. In this regard it has been said that he, who knows and realises the Eternal and Omnieient Supreme Soul (God) hidden in the the heart, intellect and the soul, attains Him, the All-pervading, and all his desires are fulfilled by abiding with the Omnicecent Lord, i.e., attains *Moksha* (salvation).

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥३॥

(3) By the Supreme Soul was created the etherial space; afterwards He created (from eternal matter) air; after air, fire; after fire, water; after water, earth; from earth, herbs and plants; after herbs etc., food grains (food); from food was created virile semen; and from virile semen, man was born

Verily this man is made of the essential substance of food. And we see and say: "this is his head; this is his right side (arms etc.); this is his left side (arm etc.); this is his entire body, in which his soul resides; and this is his lower part i.e his legs and feet". In this connection we have a verse in the beginning of the next Chapter.

CHAPTERII

अन्नाद्वै प्रजा: प्रजायन्ते । या: काश्च पृथिवीऽश्रिता:
अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्तत: । अन्न-
ऽहि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै ते
ऽन्नमाप्नुवन्ति । ये अन्नं ब्रह्मोपासते । अन्नऽहि भूतानां
ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते ।
जातान्यन्नेन वर्द्धन्ते । अद्यते अत्ति च भूतानि । तस्मादन्नं
तदुच्यत इति ॥१॥

(1) All species of beings, resting on this earth, are begotton from food; food protects the lives of all beings; all beings finally return to food; verily those who worship the Eternal as a food (giver of food and life) attain the mastery of food; food is the greatest of all elements (things) and, for this reason, is called medicine-like. All beinge all born and develop from food. Food is called *anna* (derived from the root अद् to eat), for it is eaten by all beings or all beings eat *it*.

तस्माद्वा एतस्मादन्नरसमयादन्योऽन्तर आत्मा प्राणमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य प्राण एव शिरः। व्यानो दक्षिणः पक्षः। अपान उत्तरः पक्षः। आकाश आत्मा। पृथिवी पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति॥२॥

(2) The *pranas* (vital airs) in the body are different from the body which is made of the substance of food(that is formed on its digestion). The five *pranas* (vital airs) are filling the body made of food. The pranas may also be compared to the body of a man and may be said to be the image of man. *Prana* may be called, the head; *Viyana* may be called the right side; *Apana* may be called the left side; ether may be called the spirit (self) and earth the lower mamber where on he rests accordingly. In this connection there is a scripture mentioned in the next chapter.

CHAPTER III

प्राणं देवा अनुप्राणन्ति। मनुष्याः पशवश्च ये। प्राणो हि भूतानामायुः। तस्मात्सर्वायुषमुच्यते। सर्वमेव त आयुर्यन्ति। ये प्राणं ब्रह्मोपासते। प्राणो हि भूतानामायुः।

तस्मात्सर्वायुषमुच्यत इति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य ॥१॥

(1) It is through the *prana* (vital airs in the body) that the gods (sages), and men as well as beasts (animals) breathe and live. Verily *prana* is the life of all beings. Those who worship God by contemplation of his manifestation in (i.e. creation of) *prana* and by *pranayama* (i. e. cantrol of *pranas*), they live their full lives, i. e., for 100 years or more; hence *prana* is the life of all beings, and is, therefore, called *sarvayu*. The soul of *pranas* (*pranmaya kosh*) in the body is the same as that of food and flesh, bones etc., made of food (i.e. *annmaya kosh*), for both co-exist in the same body.

तस्माद्वा एतस्मात्प्राणमयात्। अन्योऽन्तर आत्मा मनोमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य यजुरेव शिरः। ऋग्दक्षिणः पक्षः। सामोत्तरः पक्षः। आदेश आत्मा। अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति ॥६॥

(2) Now there is yet a second and inner kosha (chamber) called *manomaya kosh* (mind with organs acting through it) which is different from *pranmaya kosh* (as described above). The soul of both, i. e., of *pranmaya kosh* and *manomaya kosh* is the same, for both co-exist in the same body. And, the self of mind fills the self of *prana*. The *Manomaya* may be compared to a man; *Yajurveda* may be said to be his head, *Rig vedas* his right side, *Sam Veda* is left side, commandment his spirit and *Atharvangrasa* his lower member where on he rests abidingly. In this connection there is a verse in the next Chapter.

CHAPTER IV

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यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥१॥

(1) The wise knowing the All-bliss Lord, who is not the subject maker of tongue or of (unclean) mind even, (but only of pure soul), does not ever fear at all (death or any other pain or misery). The aforesaid *manomaya kosh* and *pranmaya kosh* both co-exist (along with *annmaya kosh*) in the same body of the same soul.

तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विधानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥१॥

(2) Now there is yet another inner chamber in the body. different from *monomaya kosh* called *vigyanmayn kosh* (consisting of intellect, memorary and the five senses of knowledge viz; organs of hearing, seeing, smelling, touching and tasting). And the latter fills (pervades) the former. *vigyanmaya kosh* like *manomaya kosh* may be compared to a man. Thus faith may be said

to be his head, *rita* (Vedic knowledge) his right side, *satya* (truth) his life side, *yoga* (concentration in God) his soul and intellect his lower chamber. In this connection there is a verse as stated hereinafter.

CHAPTER V

विज्ञानं यज्ञं तनुते। कर्माणि तनुतेऽपि च। विज्ञानं देवाः सर्वे ब्रह्म ज्येष्ठमुपासते। विज्ञानं ब्रह्म चेद्वेद। तस्माच्चेन्न प्रमाद्यति। शरीरे पाप्मनो हित्वा सर्वान् कामान् समश्नुत इति। तस्यैष एव शारीर आत्मा यः पूर्वस्य ॥१॥

(1) Right spiritual knowledge paves the way for doing sacrificial and other good deeds. Such knowledge is regarded as the best and highest by the wise (as manifestation of God). He who knows such knowledge as such and does not neglect in this regard, all his sins which he does through his body vanish and he enjoys according to all his desires. The soul of such *vigyanmaya kosh* is the same as that of *manomaya kosh*, referred to above.

तस्माद्वा एतस्माद्विज्ञानमयात्। अन्योऽन्तर आत्माऽऽनन्दमयः। तेनैष पूर्णः। स वा एष पुरुषविधः एव। तस्य

पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा ।
ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।।२।।

2. Now there is yet another inner chamber in the body different from *vigyanmaya kosh*, called *anandmaya kosh* (constituted by pleasure). And the latter fills the former. *Anandmaya kosh* like *vigyanmaya kosh* may also be compared to man. Thus love may be said to be his head, joy his right side, pleasure his left side, bliss (peace) his soul and spiritual knowledge his lower chamber where on he rests abidingly. In this connection also there is a verse as hereinafter stated.

CHAPTER VI

□

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति
ब्रह्मेति चेद वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव
शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उताविद्वा-
नमुं लोकं प्रेत्य, कश्चन गच्छति ३ । आहो विद्वानमुं
लोकं प्रेत्य । कश्चित्समश्नुता ३ उ ।।१।।

1. One who considers matter (constituting perishable universe or the aforesaid five *koshas*) as great (without accepting separate existence of the Supreme Spirit), perishes, i. e., becomes entangled in the cycle of birth and death, and does not

attain *Moksha* (salvation). But he who knows the existance of God (as separate from matter), he thereby becomes great and is called *sant* (saint) by the wise. His soul in the body is the same as in the said five *Koshsas* thereof, i.e., soul is quite different from the *Koshas*. Thereupon arises the question as to whether an ignorant person (who does not know the supreme spirit) attains God, i.e., *Moksha* (solvation) after death or whether the saint who knows, i.e., has realised Supreme Spirit, enjoys *Moksha* after death. The answer to this is that an atheist never attains *Moksha*; only a theist who has fully realised God attains *Moksha*.

सो ऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यतत ।
स तपस्तप्त्वा । इदꣳ सर्वमसृजत, यदिदं किञ्च ।
तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चा-
ऽभवत् । निरुक्तञ्चानिरुक्तञ्च । निलयनञ्चानिलयनञ्च ।
विज्ञानञ्चाविज्ञानञ्च । सत्यञ्चानृतञ्च । सत्यमभवत्
यदिदं किञ्च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको
भवति ॥२॥

2. That Supreme Soul desired that He should manifold Himself, i.e., manifest Himself through many species of beings. Therefore He, concentrated all Himself and, displaying His infinite knowledge created this entire universe (through matter) all whatsoever exists. After creating the same, He Himself entered into it, i.e., pervaded it throughout including all beings (their bodies and souls within). On such pervading, he manifested Himself through both visible and invisible creation. Thus He assumed two forms, one visible and describable and the other invisible and not explainable by the tongue. Again in one from (manifestation) He is self-supporting i. e. has created

self-supporting objects e.g. the sun, and, in the other, His support appears to be dependent, i.e., his created objects which depend upon their supports upon others, e.g., earth moon etc. Again His one manifestation is animate and the other inanimate. And, His one manifestation is subtle matter, while the other is visible things made thereof. In this way, by combination of all the twofold manifestation (of God), Ha is called *Satya* (सत्य=स+त्य), i.e., Imperishable Lord. In this connection it is said as follows (in the succeeding verse).

CHAPTER VII

असद्वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मानꣳ स्वयमकुरुत। तस्मात्तत्सुकृतमुच्यत इति। यद्वै तत्सुकृतम्। रसो वै सः। रसꣳ ह्येवायं लब्ध्वाऽऽनन्दी भवति। को ह्येवान्यात्कः प्राणयात्। यदेष आकाश आनन्दो न स्यात्। एष ह्येवानन्दयति। यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते। अथ सोऽभयं गतो भवति। यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते। अथ तस्य भयं भवति। तत्त्वेव भयं विदुषोऽमन्वानस्य। तदप्येष श्लोको भवति।

1. Verily, previously there was only invisible subtle matter (in the form of atoms-not divisible further). From that invisi-

ble matter all this visible creation was made by God Himself (and by none else) and He, pervading the entire universe, manifested Himself. That Great Architect is delightful and pleasing, by attaining whom one attains bliss (immense pleasure). If He, pervading in the universal heart, had not been All-bliss, how could one breathe and live. Verily when one attains this invisible, formless (bodiless), Indescribable, supportless (self-supporting), fearless Supreme Soul, only then he becomes fearless. But when one entertains the least doubt in His existence (in all this universe, in his body and in the soul within), he cannot be always wholly fearless, but fears (from powerful forces). The wise, knowing and realising Him alone, becomes fearless. In this connection it is also said in the succeeding verse.

□

CHAPTER VIII

□

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मा-
दग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति ॥१॥

1. The wind blows through His (God's) fear i.e., through His law; the sun rises through His fear; the fire burns and the clouds rain through His fear; and the fifthly death also runs to take the lives of persons through His fear.

सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधुयुवा-
ध्यापकः । आशिष्ठो द्रढिष्टो बलिष्ठः । तस्येयं पृथिवी सर्वा

वित्तस्य पूर्णा स्यात्, स एको मानुष आनन्दः। ते ये शतं मानुषा आनन्दाः, सः एको मनुष्यगन्धर्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतं मनुष्यगन्धर्वाणामानन्दाः, स एको देवगन्धर्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतं देवगन्धर्वाणामानन्दाः। स एकः पितॄणां चिरलोकलोकानामानन्दः श्रोत्रियस्य। चाकामहतस्य। ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः। स एक आजानजानां देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतमाजानजानां देवानामानन्दाः, स एकः कर्मदेवानां देवानामानन्दः। ये कर्मणा देवानपि यन्ति, श्रोत्रियस्य चाकामहतस्य, ते ये शतं कर्मदेवानां देवानामानन्दाः, स एको देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतं देवानामानन्दाः, स एक इन्द्रस्यानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतमिन्द्रस्यानन्दाः, स एको बृहस्पतेरानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतं बृहस्पतेरानन्दाः, स एकः प्रजापतेरानन्दः। श्रोत्रियस्य चाकामहतस्य, ते ये शतं प्रजापतेरानन्दाः, स एको ब्रह्मण आनन्दः। श्रोत्रियस्य चाकामहतस्य ॥२॥

2. Now this exposition of bliss is made. One who is in possession of youth, good character, strong and wellbuilt body, and is well educated (by his mother, father and preceptor), him this earth fills with great wealth, and this is man's great pleasure. Now a hundred-fold bliss (pleasure) of a man is the one bliss of *gandharvas* (learned persons expert in singing *Sam Veda*),

and this bliss is the same as that of one learned in Vedas who has won over all desires. Again a hundredfold bliss of *gandharna* is the one bliss of devgandharvas (wise saints), and this bliss is the same as that of one learned in Vedas, who has wone over all deires. And, a hundredfold bliss of a *davgandharna* is the one bliss of *pitras* (great learned men who are devoted to God since long), and this is the bliss of one learned in Vedas, whom desires do not touch. And, a hundredfold bliss of *pitra* is the one bliss of those *devas* (learned persons) who are born intellectuals, and this is the bliss of one learned in Vedas whose soul does not touch any desire. Again, a hundred-fold bliss of such a *deva* (born intellectual) is the one bliss of *karm yogis* (gods of self-less work or action for the good of all beings), and this is the bliss of one learned in Vedas (Vedawise), whose soul does not touch any desire. A hundredfold of this measure of bliss of the gods of work is one bliss of the devas (learned saints) who are born *devas* and this is the bliss of the Vedawise, whose soul is not attracted by any desire. A hundredfold of this measure of bliss of such *devas* is one bliss of *Indra*, the Lord of *devas*, and this is the bliss of the Vedawise whose soul is not swayed by any desire. A hundredfold of this measure of bliss of such god (Indra), is one bliss of brihaspati (the great god of speech), and this is the bliss of the Vedawise whose soul is not swayed by any desire. A hundredfold of this measure of *brihaspati's* bliss is the of *projapati* (the greatest of all learned spiritualist), and this is the bliss of the Vedawise whose soul is not moved by any desire. A hundredfold of this measure of prajapati's bliss is the one bliss of the Supreme Spirit and this is the bliss of the Vedawise whose soul is not led astray by any desire.

स यश्चायं पुरुषे यश्चासावादित्ये । स एकः । स य एवंवित् अस्माल्लोकात्प्रेत्य, एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति । तदप्येष श्लोको भवति ॥३॥

3. That Supreme Soul which is present in the man's soul is one and the same as is present in the sun (for God is Omnipresent). He (God) is one, and he who knows God as such (one All-pervading) rises, after death, all over the five *koshas*, viz, *Annmaya*, *Pranmaya*, *Manomaya*, *Vigyanmaya* and *Anandmaya* and attains *moksha* . In this connection, there is a verse as stated in the next Chapter.

CHAPTER IX

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति । एतऀ ह वाव न तपति । किमहऀ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानऀ स्पृणुते । उभे ह्येवैष एत आत्मानऀ स्पृणुत । य एवं वेद । इत्युपनिषत् ॥१॥

1. From the bliss of the Supreme Spirit words turn back without attaining, the same and mind also returnes baffled. But he, who knows the bliss of the Supreme Spirit, does not fear here or elsewhere. Verily such a man does not suffer from remorse or torment: "Why have I not done such good work and why have I done an evil act". For he who knows and has realised the Supreme Spirit, becomes free or attains *mokhsha* in this very birth, and then sins and virtues do not touch him at all. In other words neither of the said two kinds of thoughts torment at the time of death, the wise, who has realised and attained God in this very birth. This is the secret of the *upanishad*.

सह नाववतु सह नौ भुनक्तु सह वीर्य्यं करवावहै ।
तेजस्विनावधीतमस्तु माविद्विषावहै । ओ३म् शान्तिः शान्तिः
शान्तिः ॥२॥

2. O God! May we, by thy kindness, always love and protect each other and with our mutual efforts enjoy the pleasures of this world as well as *moksha* (supreme bliss) and aquire strength and attain supreme knowledge of all the sciences (both physical and spiritual). O Omincient Lord! May our joint study be, by Thy grace endowed with the acquisition of knowledge, and may we strive most in this world. O God! May we, by They grace and power not hate each other but love each other and secrifice everything for the walfare of all beings.

O Lord! Give us peace, peace and peace in every respect, i.e., make us free from all the three kinds of pains and suffering, viz, firstly, those which arise out of the disease of the body, secondly, those arising from the greed and cruelty of other beings and, thirdly, those which arise out of the diseases (and weakness) of the mind as well those arising from the calamities of nature.

BHRIGU VALLI

CHAPTER I

भृगुर्वै वारुणिः । वरुण पितरमुपससार । अधीहि भगवो ! ब्रह्मेति, तस्मा एतत्प्रोवाच, अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति, त ँ होवाच, यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

1. It is well known in History that Bhrigu, the son of Varuna Rishi, came unto his father Varuna and said: "Lord! Give me knowledge of the Supreme Spirit." And his father told him: "*pranas*, eyes, ears, food, mind and speech - these are means of acquiring His knowledge". And then Varuna further said to Bhrigu: "Verily you must seek to know as to through whom all these creatures are born, whereby beings born they live and to which they, after death (or in sleep), resort and enter; for that is the Eternal Supreme Spirit". And Bhrigu concentrated in thought and by his austerity (brooding) thought as follows:

CHAPTER II

अन्नं ब्रह्मेति व्यजानात्। अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते। अन्ने जातानि जीवन्ति। अन्नं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तँहोवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा॥

Bhrigu thought that food was *Brahm* (Supreme Spirit), for it is through food that creatures are born, it is through food that they live, and it is unto food that they depart and enter again. Thus knowing Bhrigu again came unto his father, Varuna, and said; "Lord! Teach me about the Supreme Spirit". And, his father said to him: "you should seek to know *Brahm* (God) by *tapa* (knowledge), for *tapa* is *Brahm*". Bhrigu then again concentrated himself in thought and by such austerity (brooding) came to know as follows.

CHAPTER III

प्राणो ब्रह्मेति व्यजानात्। प्राणाद्ध्येव खल्विमानि

भूतानि जायन्ते। प्राणेन जातानि जीवन्ति। प्राणं प्रयन्त्य-
भिसंविशन्तीति। तद्विज्ञाय, पुनरेव वरुणं पितरमुपससार।
अधीहि भगवो ब्रह्मेति। तँहोवाच। तपसा ब्रह्म
विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स
तपस्तप्त्वा॥

Bhrigu thought *prana* (vital airs) as *Brahm*, for it is though *prana* alone that all creature appear to be born, and it is through *parana* that, beings born, they live, and unto *parana* they depart and return. Knowing this, Bhrigu came again unto his father, Varuna, and said: "Lord! give me knowledge of *Brahm*" But his father said to him: "By *tapa* (knowledge) you should seek to know *Brahm*, for *tapa* (knowledge) is Brahm". Bhrigu then again concentrated in thought and by such austerily (brooding) thought as follows.

CHAPTER IV

मनो ब्रह्मेति व्यजानात्। मनसो ह्येव खल्विमानि
भूतानि जायन्ते। मनसा जातानि जीवन्ति। मनः प्रय-
न्त्यभिसंविशन्तीति—तद्विज्ञाय पुनरेव वरुणं पितरमुप-
ससार। अधीहि भगवो ब्रह्मेति। तँहोवाच तपसा

ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

Bhrigu thougt mind as *Brahm*, for it is from mind alone that all creatures appear to be born, and being born they live by mind and to mind they depart and enter again. Knowing this, he again came to his father, Varuna, and said: "Lord! teach me about *Brahm*". But his father said unto him: "You should seek to know Brahm by *tapa* (austerity of thinking), for *tapa* (knowledg) is *Brahm*". He concentrated in thought again and by thus brooding thought as follows:-

CHAPTE V

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितर-मुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

Bhrigu thought knowledge as *Brahm* for it from knowledge alone that all creatures appear to be born and it is by knowledge that being born, they live and to knowledge they depart and enter again. After knowing this, he again came to his father,

Veruna, and said: "Lord! teach me about Brahm". But his father said unto him: "You should know Brahm by *tapa* for *tapa* (knowledge) is Brahm". He concentrated again in thought and by his brooding thought as follows:

CHAPTER VI

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्वि-
मानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी
विद्या । परमे व्योमन् प्रतिष्ठिता । य एवं वेद प्रतितिष्ठति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्म-
वर्चसेन । महान् कीर्त्या ।

Bhrigu then *know Anand* (the All-bliss God) as Brahm, for through Bliss alone all creatures appear to born, and it is by Bliss that, being born, they live, and to Bliss they depart and enter (on attaining *Moksha*). This is the spiritual knowledge taught by Varuna and understood by Bhrigu, and rests firmly in the Omnicient God, who is All-pervading like ether. He who knows God thus, i. e., as one through whom the creatures are born, by whom they, being born, live, and to whom they depart on attaining solvation, is elevated and firmly established in God, and becames the master of food (riches and prosperity), enjoys food, and becomes great in progeny, cattle (cows'

horses etc.), splendure (luster) of devotion to God and fame (glory).

CHAPTER VII

अन्नं न निन्द्यात् । तत् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितं शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

Food must not be censured, for that is the vow of the saint. *Prana* (life) depends upon food which is eaten by the body The body rests on *Prana*, and *Prana* rests in the body. From this one can deduce that food rests (established) upon food. One who knows food thus, he becomes strong in body and prana, and great in food, progeny, cartle wealth, radiance of devotion to God and glory.

CHAPTER VIII

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योति-

ष्यापः प्रतिष्ठिताः तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।

One should not discard food (or food grains)' whether it be of superior or of inferior quality. This should be the vow of every one. The liquid substance in the body is purely food (i.e. made of food) and the fire (heat) of the stomach is the consumer of food. The liquid substance exists in the stomach fire. In this way food exists in food, and he who knows food thus established, he lives long, possessed of large quantity food (or food grains), and becomes the enjoyer there of; and becomes great in progeny, cattle-wealth, radiance of holiness (resulting from devotion to God) and glory.

CHAPTER IX

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः : पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति । प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥

One should increase food grains (or other food substances) and this should be the vow. The earth is (the source of) food and the ether is the eater thereof. The ethereal space exists in the earth and the latter exists in the former. Thus food exists in food, and he, who knows food as so established, lives long, possessed of large quantity of food and becomes the enjoyer thereof as also great in progeny, cattle wealth, luster of holiness (resulting from devotion to God) and glory.

CHAPTER X

न कश्चन वसतो प्रत्याचक्षीत । तद् व्रतम् । तस्माद्यया
कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमि-
त्याचक्षते । एतद्वै मुखतोऽन्नꣳराद्धम् । मुखतोऽस्मा अन्न
ꣳराध्यते । एतद्वा अन्ततोऽन्नꣳ राद्धम् । अन्ततोऽस्मा
अन्नꣳ राध्यते ॥१॥

1. No one should refuse to give shelter to a gentleman for residence in his house, and this should be the vow. Hence the wise say one should amass a large quantity of (grains and other eatables) by all right means for entertainment of such guests. One gets fruit of his entertainment of guests according to his faith and quality of food, good, ordinary or low, he prepares for, and serves to, them.

य एवं वेद । क्षम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ॥२॥

2. He who, knowing right significance of entertainment in this manner, entertains guests, he gets strength and protection of his tongue (speach), strength and protection in breathing, power of work in the hands, power of movement in feet, and discharge in the anus. This is commandment to man and is called *manushi samagya.*

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ॥३॥

3, Now we explain divine (natural) force helping such a person as aforesaid-satisfaction in rain, force in electricity, strength and splendure in animals, lustre in stars, long life in progeney, and bliss and procreation power in the organ of pleasure. God is pervading all things, beings and the entire etherial space. One who worships God as existiug in all and everywhere, he attains glory and bliss.

तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः ॥४॥

4. One who worships God by realising Him as great becomes great; one who worships Him by realising Him as All-mind (Omnicient or All-knowledge), becomes wise and learned; one who worships God by adoration and salutation, gets all his desires fulfilled; one who worship God as the Supreme Spirit, becomes full of spirit; one who worship God as the destructor of all evil forces (and of this universe after the fixed period), becomes free from all enemies and haters, as also from undesirable kins.

स यश्चायं पुरुषे यश्चासावादित्ये । स एकः । स य
एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुप-
संक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं प्राणमयमा-
त्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं
विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुप-
संक्रम्य । इमांल्लोकान् कामान्नीकामरूप्यनुसंचरन् । एत-
त्साम गायन्नास्ते ॥५॥

5. One who knows God existing in this man as one and the same as in that sun (i.e., realises God as All-pervading), he, after death, abandoning his *annmaya kosh*, *pramaya kosh*, *pranmaya kosh*, *vigyanmaya losh* and *anandmaya kosh*, as also all his desires, attains salvation and, roaming in these worlds (earth, sun, moon, stars etc.), as he desires, enjoys bliss by performing *samgan* (reciting of hymns of Sam Veda), as stated hereinafter.

हा ३ बु हा ३ बु हा ३ बु ॥ अहमन्नमहमन्नमह-
मन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः । अहँ श्लोक-

कृदहꣳ श्लोक कृदहꣳ श्लोककृत् । अहमस्मि प्रथमजा
ऋता ३ स्य । पूर्वंदेवेभ्योऽमृतस्य ना ३ भायि । यौ मा
ददाति स इदेव मा३ । अहमन्नमन्नमदन्तमा ३ द्मि ।
अहं विश्वं भुवनमभ्यभवां ३म् । सुवर्ण ज्योतिः । य एवं वेद ।
इत्युपनिषत् ॥६॥

6. O wonderful ! O wonderfull! I am food; wonderfull ! I am food; I am food. I am the eater of food ; I am the eater of food I am the eater of food. I am the marker of my glory. I am the maker of my glory. I am the maker of my glory. I was born fir:t at the time of creation. I am first among the learned. I am centre of eternal bliss. God who gives me food also protects me. I am food, and eat that eats. (i.e., the vegetables, fruits etc.) I have conqured the whole world. I shine like the sun. Thus sings one possessed of knowledge. This verily is the Upnishad, the secret of the Vedas.

AITEREYA UPNISHAD

CHAPTER I
Section I

आत्मा वा इदमेक एवाग्र आसीत्। नान्यत्किंचन मिषत्। स ईक्षत लोकान्नु सृजा इति ॥१॥

1. The Supreme Spirit (God) alone existed (with infinite knowledge and power of action) before the creation of the universe; no one else existed with desire (for such creation). He desired to create worlds (earth, moon, sun, stars etc.).

स इमाँल्लोकानसृजत। अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः। पृथ्वी मरो या अधस्तात्ता आपः ॥२॥

2. God then created all these worlds of *ambha, marichi, mara* and *apah*, explained as follows :—ethereal waters are called *ambha*, ethereal space of heavenly (shining) bodies (sun, moon, stars etc.,) is called *marichi*, earth is called *mara* and lowers waters of earth are called *apah*.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति।
सोऽद्भ्य एव पुरुषंसमुद्धृत्यामूर्च्छयत् ॥३॥

3. After creating these different worlds, God devised to create their guardians. So He created *purusha* (this vast

universe in the shape of man) out of the waters and gave him shape and substance.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम् ।
मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः।
प्राणद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष
आदित्यः कर्णौनिरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्
निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो
हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभि-
द्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्ना-
द्रेतो रेतस आपः ॥४॥

4. God hardened (with heat) the creation by his knowledge, and its mouth burnt open like an egg. From such burst mouth, He created tongue (speach), from tongue fire (heat); then the nostrals broke forth and therefrom *prana* (breath) appeared, from *prana* was created air. Then eyes were opened and therefrom *chakshu* (sight) appeared and from Chakshu was created the sun. Then the ears burst open and therefrom the *shrotra* (sense of hearing) appeared, and from *shrotra* were created different ethereal directions. Then the skin broke forth and therefrom hair appeared and from hair was created herbs and vegetables. Then the heart broke forth, and therefrom the mind was created, and from mind was created the moon. Then the navel burst assunder and therefrom *apana* (air that is inhaled), was produced, and from *apana* was produced death. Then the organ of pleasure opened and therefrom seed (virile semen) was produced, and from semen was formed water.

Section II

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतंस्तम-
शनायापिपासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः
प्रजानीहि यस्मिन्प्रतिष्ठता अन्नमदामेति ॥१॥

1. All these eight created gods (fire, air, sun, directions, vegetation, moon, death and water) fell into this huge ocean (of universe), and that sea (universal body) was made the subject of hunger and thirst. These gods then spoke (in a figurative sense) to God : "O Lord ! Kindly create place for us also where we may live safely and eat food".

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।
ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥२॥

2. He (God) brought for them (gods) body of a cow, and they replied that verily that body was not fit for them. Then body of a horse was brought for them which also they replied that verily that body was also not fit for them.

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं वतेति पुरुषो
वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥३॥

3. Then the body of man was brought for them, and they said. "This is quite good, man's body is well and beautifully made, and we could be quite happy therein. God then spoke to them that they should enter the man's body at their proper places, which was quite good (fit) for them.

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्रविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविश्वचन्द्रमा मनो भूत्वा हृदयं प्राविशन् मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ।।४।।

4. The fire entered the mouth in the form of speach, (a figurative way of expression), the air entered the nostrils in the form of *prana* (breath), the sun entered the eyes in the form of sight, the quarters (directions) entered the ears in the form of hearing, the medicinal herbs and vegetation (plants, trees etc.) entered the skin in the form of hair, the moon entered the heart in the form of mind, the death entered the navel in the form of *apana* (the air that is exhaled), and the water entered the genital organ in the form of seed (semen).

तमशनायापिपासे अब्रूतामावाभ्यामभि प्रजानीहीति स ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति। तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ।।५।।

5. The hunger and thirst then spoke to God : "Please give us also abode. God replied to them, "I shall give you abode in these very gods (fire, air etc.) and make you participator therein". And, it is for this reason that when any sacrificial act is performed for any god and oblations are offered for the purpose, verily, for that god, both hunger and thirst participate therein (i.e. on the offering).

Section III

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥१॥

1. God then desired (thought with no strain) : "There are many worlds and their guardians, and I will now produce food articles for them."

सोऽपोभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत यो वै सा मूर्तिरजायतान्नं वै तत् ॥२॥

2. God brooded with His mightly (unlimited) knowledge upon the waters and (from so brooded over waters) form was produced, and verily that form was no other than food.

तदेतदभिसृष्टं नदत्पराङत्यजिघांसत्तद्वाचा जिघृक्षत् तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥३॥

3. Verily food that was made tried to go out of the grasp of the eater. The soul (of a being) tried to take it by the speech merely, but the speech could not hold it. Had soul been able to get food merely by speech, then he would have been satisfied merely by naming and speaking of food. (But effort is necessary for the purpose).

तत्प्राणेनाजिघ्रक्षत्तन्नाशक्नोत्प्राणेन ग्रहीतुम्। स यद्धैन-
त्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥४॥

4. The spirit (of a being) then tried to seize food by the *prana* (breath), but he could not seize by it. Had he been able to seize it by the breath he would have been satisfied by merely breathing or smelling the food.

तच्चक्षुषाऽजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुम् स
यद्धैनच्चक्षुषाऽग्रहैष्यद् दृष्टवा हैवान्नमत्रप्स्यत् ॥५॥

5. The spirit then tried to seize food by the eye, but he could not do so. Had he been able to seize food merely by the eye, he would have been satisfied by merely seeing the same.

तच्छ्रोत्रेणाजिघृक्षत्तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स
यद्ध नच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यद् ॥६॥

6. The spirit then tried to have food by the ear, but he was not able to do so. Had he been able to seize food merely by the ear, he would have been satisfied merely by hearing the same.

तत्त्वचाऽजिघृधत्तन्नाशक्नोत्त्वचा ग्रहीतुम् । स यद्धै-
नत्त्वचाऽग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥७॥

7. The spirit then tried to seize food by the skin, but he was not able to do so. Had he been able to seize food by the skin, he would have been satisfied merely by touching the same.

तन्मनसाऽजिघृक्षत्तन्नाशक्नोन्मनसा ग्रहीतुम् स
यद्धैनन्मनसाऽग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥८॥

8. The spirit then tried to seize food by the mind, but he was not able to do so. Had he been able to seize food by the mind, he would have been satisfied by merely thinking of the same.

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम् ।
स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥९॥

9. The spirit then tried to seize food by the organ of pleasure, but he was not able to do so. Had he been able to seize food by such organ, he would have been satisfied merely by giving up (emitting) food.

तदपानेनाजिघृक्षत्तदावयत् । स एषोऽन्नस्य ग्रहो
यद्वायुरन्नमायुर्वा एष यद्वायुः ॥१०॥

10. The spirit then tried to take food by the *apana* (vital air bywhich food is carried inside through the threat), and he seized it. It is this *apana* through which food is seized (and carried into the stomach). And, it is this *apana* through which life exists and is prolonged by food.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचा ऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥११॥

11. The spirit thought : "How will this physical body remain without me?" And he thought : "By what way shall I enter it". He then thought ; "If speech is by the tongue, if smelling (or breathing) is by the nose, if sight is by the eyes, if hearing is by the ears, if touching is by the skin, if thought is by the mind, and, if discharge of semen is by the organ of pleasure, then who am I" (it means life of sensual pleasures is useless).

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।
सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनं तस्य त्रय आवसथास्त्रयः
स्वप्ना अयमावसथोऽयमासथोऽयमावसथ इति ॥१२

12. The spirit breaking through thə joint of the head entered the body through this door. This door (known as *brahm randhra*) is called *vidriti*, and this verily is place of pleasure (delight). The spirit entering the body has three abodes and and these are his stages of rest (awaking, dreaming and sleeping soundly). His abode is first in the semen; this abode is secondly in the womb (on conception) and this abode is thirdly in the re-birth (after death). (The spirit of a Yogi comes through brahmrandhra).

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिष-
दिति । स एतमेव पुरुषं ब्रह्म ततममयश्य दिदमद-
र्शमिति ॥१३॥

13. The spirit, after his birth, saw nature and its creations. What else should he speak or reason in this material world ? Then he beheld *Brahm* (The Supreme Spirit) pervading in this

entire universe and said ; "This, the creator of the universe, is He, verily, and I have beheld Him".

तस्मादिदन्द्रो नामेन्दद्रो हवै नाम तमिदन्द्र सन्तमिन्द्रमित्याचक्षते परोक्षेण परोक्षप्रिया इव हि देवाः परोक्षप्रियाइव हि देवाः ॥१४॥

14. He (*Brahm*) is known, therefore, as *Idandra*; this is His true name. But though He is known as *Idandra*, the learned call Him *Indra*, by reason of dropping of (da) in *Idandra*, for their love, invisibility and brevity.

CHAPTER II

पुरुष ह वा अयमादितो गर्भो भवति । यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः सम्भूतमात्मन्येवात्मानं विभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनञ्जनयति तदस्य प्रथम जन्म ॥१॥

1. The soul of a being first enters the semen of a man and than goes into the womb along with it. The semen is the energy derived from every part of the body of a (male) being. The male thus holds the other soul (of unborn child) within himself, and when he casts his semen into the woman's womb, he is said to be born. This is his first birth.

तत् स्त्रियां आत्मभूयं गच्छति यथा स्वमङ्गं तथा। तस्मादेनां न हिनस्ति सास्यैतमात्मानमत्र गतं भावयति ॥२॥

2. When the male casts semen into the woman's womb it becomes part of herself and for this reason the woman does not feel any pain (in pregnancy) and she cherishes and brings up the child in her womb, the self of her husband.

सा भावयित्री भावयितव्या भवति त स्त्री गर्भं बिभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥३॥

3. That pregnant woman bears the unborn child in her womb, and, therefore, she is to be maintained by her husband. The father performing sacraments of the child and maintaining it, before and after its birth, vertually performs his own sacraments and maintains himself. These worlds verily increase in population and continue in this manner, and for this reason the birth of a child (on coming out the womb) is his (father's) second birth.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते अथास्याऽयमितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥४॥

4. The child, the self of the father, comes into tne world

as his father's representative and acquires all the virtues and good deeds of his father. Now this is his (father's) other self and when he (father) has done all that he had to do and becomes old and dies, he takes rebirth. This is said to be his third birth.

तदुक्तमृषिणा। "गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा। शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ॥" (ऋग्वेदे मण्डले ४ सूक्तम् २७। १, गर्भ एव एवैतच्छयानो वामदेव एवमुवाच ॥५॥

5. The Rishi told that Vamdeva (sage) had said : "I, know all the births of the previous gods (sages). In my hundreds of births I, previous to my attaining knowledge of God, was being held bound in, and protected by, different cages of bodies, but now I, like a hawk breaking asunder and freed from the snare, have, by virtue of the force of the knowledge of Supreme Spirit, broken asunder the snare of bodies and emancipated".

स एवं विद्वान्नस्माच्छरीरभेदादूर्ध्वमुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत् ॥६॥

6. The said Vamdeva, knowing all previous births and deaths and realising God thus, undoubtedly attained, after leaving the body, supreme bliss in heaven, i.e., in the Supreme Spirit, with all his desires fulfilled.

CHAPTER III

कोऽयमात्मेति वयमुपास्महे। कतरः स आत्मा। येन वा रूपं पश्यति येन या शब्दं शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥१॥

1. Who is this Spirit whom we may worship in this manner ? Who is that spirit by whom one sees objects or by whom one hears sound, or by whom one smells odour or by whom one utters speech or by whom one knows the taste, sweet or bitter.

यदेतद् हृदयं मनश्चैतत्सज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधादृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति। सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥२॥

2. *Hridaya* (feeling heart), *mana* (concentrating mind), *sangyan* (consciousness), *aagyan* (direction, commandor will), *vigyan* (special scientific knowledge, physical as well as spiritual), *pragyan* (higher wisdom or intelligence) *medha* (retentive intellect), *dristi* (vision or sight), *dhriti* (patience or firmness), *mati* (considered opinion or thinking power), *manisha* (control of mind), *juti* (force or momentum), *smriti* (memory), *sankalpa* (volition), *kratu* (action or effort), *asu* (vital power), *kama* (desire), *vasha* (control of one's self), these are all names of the higher wisdom and are qualities of the soul.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव बीजानीतराणि चेतराणि चाण्डजानि च जरायुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञाप्रतिष्ठा प्रज्ञानं ब्रह्म ॥३॥

3. God is called *Brahma* (Supreme), *Indra* (most Effluent), *Prajapati* (Lord of all beings); and all these goods, viz., *prithvi* (earth), *vayu* (air), *akasha* (ethereal space), *apa* (water), *Jyotishi* (light or heat)-fire *maha bhutas* (elemental main substances), and great and small creatures and seeds of such beings, besides creatures born of eggs, sweat and womb, plants sprouting from earth, horses, cows (and other cattle), men and elephants, and whatsoever creature, moving (by legs or wings) or not moving (trees, plants etc.), all these rest and exist in the Omnicient Supreme Spirit whose eye is Wisdom and who has eye over (i.e., sees) the entire universe.

स एतेन प्राज्ञेनात्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत् ॥ इत्योम् ॥४॥

4. When that devotee, after acquiring knowledge of the Supreme Spirit, goes from the world (dies), he attains bliss (salvation) in Him, on his soul being elevated and all his desires being satisfied.

वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित-
माविरावीर्म एधि । देवस्य म श्राणीस्थः श्रुतं मे मा
प्रहासीरनेनाधीतेनाऽहोरात्रान्संदधाम्यृतं वदिष्यामि सत्यं
वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु
वक्तारमवतु वक्तारम । श्रो३म् शान्तिः शान्तिः शान्तिः ॥

5. After finishing his discourse of the Upanishad, the Rishi prays for peace thus :-

"May my speech rest (fixed) in (concentrated) mind and my mind may rest in speech; may I get Lord's protection; may vedic knowledge be retrained in my fine intellect; may I retain and not forget the knowledge acquired through hearing (from preceptors); may I, day and night, study (spiritual science); may I ever speak as enjoined by the vedas. I shall speak the truth and nothing but the truth. O Lord Protect me from all ruins and miseries, who are a truthful speaker. This is my earnest prayer to Thee over and over again. O Lord ! give me peace, peace and peace."

SHVETASHVTAR UPANISHAD

CHAPTER I

किं कारणं ब्रह्म कुतः स्म जाता
जीवाम केन क्व च सम्प्रतिष्ठा।
अधिष्ठिताः केन सुखेतरेषु
वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥१॥

1. The students of (holders of discussion about) Brahma, the Supreme Spirit, said :

"Who is the Supreme Soul, the cause of this Universe ? Whence (by whom) have all been born, by whom do we live and in whom do we exist and rest securely and properly; under whose control and command do we spiritualists (knowers of God) remain and under whose laws (administration) are we subjected to pain (misery) and pleasure?

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुषः इति चिन्त्यम् ।
संयोग एषां न त्वात्मभावा-
दात्माप्यनीशः सुखदुःखहेतोः ॥२॥

2. It is to be considered that whether the time (period), nature (laws of nature), fate, chance, *bhutas* (five substantial

elements of matter, viz; earth, water, fire, air and ether), and womb or soul can be the cause of this universe. The combination of the said things can also be not the cause, for the soul being subject to pain and pleasure and being not independent in this regard cannot also be the cause or *Brahma.*

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्ति स्वगुणैर्निगूढ़ाम् ।
यः कारणानि निखलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥३॥

3. Then the said spiritualists, by concentration of their minds, realised the power of God (Supreme Spirit), hidden by His natural (innumerable wonderous) qualities-God who alone is the controller of all the said several causes and is the cause of the universe, i.e., its creator, controller and destructor.

तमेकनेमिं त्रवृतं षोडशान्तं
शतार्धारं विंशतिप्रत्यराभिः ।
अस्टकैः षड्भिर्विश्वरूपैकपाशं
त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥४॥

4. The said spiritualists saw God's universe resembling a wheel which has one felly (circumference), three tyres (*sattva,* raja and *tama*), sixteen extremities (vital organs, faith, space, air, heat, mind, food, semen, austerity, vedic hymns, action, worlds and names), twenty wedges (five senses, five parts of action and their ten objects), with six sets of eight and single belt (*kama* or desire) heart, yet manifold with three different

roads (virtue, vice and knowledge), with each revolution giving rise to two opposites (pain and pleasure).

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां
पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां
पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥५॥

5. We know that this God's universe may also be compared to a river which contain water of five streams (five senses of knowledge), five big turnings due to five causes (five substantial elements- earth, water, air, heat and ether), five waves of five *pranas* mind, the basis of five-fold perception, five whirlpools (five object of five senses), impulse of five miseries or pains (of existence in womb, of birth, of death, of disease, and of old age), fifty (numerous) breakages or aspects and five unions.

सर्वाजीवे सर्वसंस्थे बृहन्ते
अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा
जुष्टस्ततस्तेनामृतत्वमेति ॥६॥

6. In this great wheel of God's universe, in which all beings take birth, exist, live and die, the pilgrim soul of a being is rotated (whirled about according to his good or bad deeds), and knowing separately his own self and God (existing within), and, being loved and blessed by Him (by devotion and virtuous deeds), attains *moksha* (salavation).

उद्गीतमेतत्परमं तु ब्रह्म
तस्मिंस्त्रयं सुप्रतिस्ठाऽक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा
लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥७॥

7. On knowing this triple combination (of God, soul and matter), stated above, and realising distinction (separate entities) between them, the spiritualists (knowers of God), fully devoted to, and absorbed in, Him, become free from birth and death and attain *moksha*.

संयुक्तमेतत् क्षरमक्षरं च
व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृ-
भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥८॥

8. The Lord of this universe holds and pervades this manifest and perishable material world as well as unmanifest and imperishable souls of all beings. The soul, without knowing the Lord, is bound, being attached to worldly pleasures; but when he knows God, the Supreme Spirit, he becomes free from all fetters and attains *moksha*.

ज्ञाज्ञौ द्वावजावीशानीशावजा
ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ॥९॥

9. There are verily two distinct unborn eternal beings, one

(i.e., God) is the Almighty and Lord of the entire universe, the other (human or other soul) without such power is dependent; one is Omnicient while the other is not so, but is full of ignorance; there is also the third unborn distinct entity (matter) engaged in providing objects of enjoyments for the second one (human or other soul) who enjoys (worldly or material pleasures). The first one, i.e., the Infinite Supreme Spirit has created the entire universe and is pervading in it everywhere, but is not the doer of good or bad deeds and does not enjoy worldly pleasures or fall into the fetters of birth or death.

When one knows properly all the said three (God, soul and matter), he realises the Supreme Spirit and attains Him.

क्षरं प्रधानममृताक्षरं हरः
क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्व-
भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥१०॥

10. The material things are destructible, while the soul is eternal and imperishable. Over both these two (matter and soul) rules God, the Supreme Spirit. When one meditates on Him in every way from all sides, concentrates his mind entirely and solely on Him and is wholly devoted to Him, he becomes free from all ignorance and attains Him.

ज्ञात्वा देवं सर्वपाशापहानिः
क्षीणैः क्लेषै र्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे
विश्वैश्वर्यं केवल आप्तकामः ॥११॥

11. On knowing God, one becomes free from all fetters and being free from all ignorance, attachment (to wordly pleasure), hatred etc. and other miseries, becomes free from birth and death. And, thirdly, on meditating upon, and concentrating on, Him, one, on death, becomes pure with all his desires satis fied.

एतज्ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥१२॥

12. One should know only this Eternal. All-pervading God existing within one's own self (soul). On knowing Him nothing else remains to be known. On knowing the enjoyer (soul), the object of enjoyment (matter) and the ruler (God), one attains *moksha*. These three, viz; God, soul and matter, constitute main cause of the Universe.

वह्निर्यथा योनिगतस्य मूर्तिर्न
दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य-
स्तद्वोभयं वै प्रणवेण देहे ॥१३॥

13. Just as fire, latent within its source (wood or other object), is not visible, but there is no loss of its subtle form also, and can be produced and become manifest from the wood, its source, so the All-pervading God, who is present in a latent state in the soul. but is not visible, can be seen

(known) only by meditating on Om (God's most eminent name), realising its full significance.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मंथनाभ्यासाद्देवं पश्येन्निगूढवत् ।।१४।।

14. Making one's own body as *arni* (the lower piece of wood), and the *pranva* (Om) as *uttararni* (the upper piece of wood), and practising churning of God by meditation, one should see (realise) God latent (hidden) in one's own self.

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ।।१५।।

15. Just as oil exists in sesame seeds, butter in curd, water in (underground) springs, fire in wood, so the Supreme Spirit exists within one's self (soul), and can be perceived only by true austerity and true knowledge.

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं म तद्ब्रह्मोपनिषत् परम् ।।१६।।

16. A yogi (sage) perceives the All-pervading God (within one's own soul) like butter contained (hidden) in milk. This is the basis of spiritual knowledge; and He, the Supreme Spirit, is the main topic and essence of the Upnishad.

CHAPTER II

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥१॥

1. When persons practising *Yoga* (concentration of mind on God), unite first their mind with God for acquisition of His knowledge, God then, by His grace, unites their intellcct with Him, and they thereafter, perceiving (with conviction of mind) His light without any doubt, hold the same (His light) within themselves. This is the main test of a Yogi on this earth (in this world).

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥२॥

2. All persons should, for attainment of *moksha* (supreme blish), desire that they should, by their proper effort, yogic strength aud concentration of their mind in God, and with purity of heart, unite their soul with Him who is the creator and Lord of this Universe.

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥३॥

3. In this manner (i.e., by such devotion and union) God the Creator of the universe, bestows, by His grace, *moksha* (supreme bliss) to his sincere loving devotees (*Yogis*, enlightening their souls and intellects with great spirtual knowledg

and manifesting to them His refulgent and super-human Self.

युञ्जते मन उत युञ्जते धियो
विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक
इन्मही देवस्य सवितुः परिष्टुतिः ॥४॥

4. The learned and intellectual devotees of God, who are kind-hearted donators (of knowledge and wealth), unite their minds and intellects with Him, the Great All-pervading Omnicient Lord, who is one unequal, holds this entire universe and knows every part of it as also the (good and bad) deeds of all beings. All persons should greatly adore and eulogise Him alone in every respect, who has created this entire universe. By such action one gets very near to God.

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक
एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये
धामानि दिव्यानि तस्थुः ॥५॥

5. God promises to both, teachers of Yoga and students of Yoga : "When you worship the Ancient Eternal Supreme Spirit with firmness, love and regard, I shall bless you that you both may attain true fame. Just as the great learned person attains the true path of virtue so you may attain true glory (by true devotion and true service of humanity)".

Those Yogis (worshippers) who remain in the service of

the Eternal and always carry out His eommand (as enjoined in the vedas), they, by doing virtuous deeds in devotion to Him and being united with Him, attain in a good manner, good (happy) births and good (happy) places for abode. They all (teachers and students of Yoga) should hear this and act accordingly. I (God) unite you both with Myself in Yoga.

अग्निर्यत्राभिमथ्यते वायुर्यत्राविरुध्यते ।
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥६॥

6. Where the fire is churned out (i.e., the soul gets spiritual light within in yogic stage) where the vital air (*prana*) is controlled, where soma juice (nectre) overflows (from *mooladhar* to *sushumna* vein, giving immense delight), there the mind is controlled and attains perfection.

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।
यत्र योनि कृणवते न हि ते पूर्वमक्षिपत् ॥७॥

7. When one's soul is illumined and delighted by God's realisation and perception within, then he should be wholly merged in Him, the ancient Eternal Supreme Spirit and creator of the universe. O man ! when you attain such stage, then your deeds shall not result in your troubls, i.e., in your birth and death, but you shall attain *Moksha*.

त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्रोतांसि सर्वाणि भयानकानि ॥८॥

8. The learned Yogi should, keeping his body straight, with his head, neck and chest erect, and drawing the senses and the mind into the heart, cross all the dreadful currents of the sea (of universe) by the boat of God's meditation (silent repetition of Om in combination with meditation on its meanings).

प्राणान् प्रपीड्येह संयुक्तचेष्टः
क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं
विद्वान मनो धारयेताप्रमत्त : ॥९॥

9, The learned Yogi, with his actions properly regulated and controlled, should control his *prana* (air inhailed) inside in practising yoga, and, on feeling is weakness (uneasiness in further controlling it) should breathe out the same slowly through his nostrils. Then he should, without negligence or being distracted in the least, keep his hold on the mind as a good driver keeps his hold on the reins attached to restive horses.

समे शुचौ शर्करावह्निवालुका-
विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने
गुहानिवाताश्रयणे प्रयोजयेत् ॥१०॥

10. One should practise Yoga in a place which is even, clean and free from stone, sand, fire (heat), noise or dampness, which is pleasing to the mind and whose scenery is attractive to the eyes, which is lovely (cave or other such place) and is free from wind.

नीहारधूमार्कानिलानलानां
खद्योतविद्योतविद्युत्स्फटिकशशीनाम् ।
एतानि रूपाणि पुरःसराणि
ब्रह्मण्यभिव्यक्तिकराणि योगे ॥११॥

11. Forms that appear like mist, smoke, sun, wind, fire, fire-fly, lightening, crystal and moon, precede the manifestation of the Supreme Spirit in Yoga.

पृथिव्यप्तेजोऽनिलखे समुत्थिते
पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥१२॥

12. A Yogi does not get any disease, weakness of old age or pain of death when he has controlled his body constituted by five substantial elements, viz, earth, water, heat, air and ether, and the same (his body) has acquired radiance of Yoga, and the merits af Yoga have manifested in him, i.e., the perception of Yoga has appeared to the Yogi.

लघुत्वमारोग्यमलोलुपत्वं
वर्णप्रसादः स्वरसौष्ठवं च ।
गन्धः शुभोः मूत्रपुरीषमल्पं
योगप्रवृत्ति प्रथमां वदन्ति ॥१४॥

13. The first signs of a practising Yogi are that his body becomes light and diseaseless (sound), he becomes free from greed, his face becomes smiling and cheerful, his voice become

meldodious and sweet, his body emits good odour and discharges small quantities of excertions.

यथैव बिम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वात्मतत्वं प्रसमीक्ष्य देही
एकः कृतार्थो भवते वीतशोकः ॥१४॥

14. Just as a piece of gold or other metal, though stained with dust and dirt, becomse bright and illumines when properly cleaned and washed, similarly a Yogi, on realisation of God, within his own self, becomes satisfied and attains the goal, being free from any sorrow or worry.

यदात्मतत्त्वेन तु ब्रह्मतत्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्वैर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१५॥

15. When one has perceived the Supreme Spirit by, and within, his own self (soul), then he. knowing the unborn (Eternal), unshakable (being All pervading), most puie and holy God, becomes free from all fetters and attains *Moksha* (salvation).

एषो ह देवः प्रदिशोऽनु सर्वाः
पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः
प्रत्यङ् जनांस्तिष्ठति सर्वतोमुखः ॥१६॥

16. The Yogi, on realisation of the Supreme Soul, says: "This is God who was existing previously, (i.e., is eternal); He was qresent inside one's self (even when he was in the womb); He was existing in the past; He will exist in future; His face is towards all sides, i.e. , He sees every body and every thing everywhere; He pervades invisibly all his creations and in all directions."

यो देवो अग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु
तस्मै देवाय नमो नमः ॥१७॥

17. Salutations to the Omnicient Supreme Spirit who is present in the fire, in the water, in herbs, and plants and in trees, that is, in the entire universe.

CHAPTER III.

य एको जालवानीशत इशनीभिः
सर्वांल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे सम्भवे च
य एतद् विदुरमृतास्तेभवन्ति ॥१॥

1. Those who know the Supreme Lord who is one (match-

less), rules over all the worlds, that is, the entire universe, by His infinite powers and immutable laws, who, by his immutable laws of justice, gives all beings the fruits of their deeds (good or bad) and keeps them under fetters of birth and death, and pleasure and pin (till they attain *Moksha*) who alone is the creator, maintainer and destructor of this universe, such persons alone attain *Moksha* (salvation).

एको हि रुद्रो न द्वितीयाय तस्थु-
यं इमाँल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनांस्तिष्ठति सञ्चुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥२॥

2. One who rules all these worlds (the entire universe) by his infinite strength and power, who. after creating all these worlds, protects them and in the end (at the time of *pralai* or destruction) reduces them to subtle atomic matter within Himself, who exists in the inner soul of all creatures, He alone is one *Rudra*, and He alone is to be worshipped and none else; this is what the spiritualists (knowers of God) say.

विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी
जनयन् देव एकः ॥३॥

3. The All-pervading Lord, has his eye over the entire universe and sees everywhere everything and every action of all beings; He has his face, arms, feet, ears etc. (not physical one) spread everywhere in the whole universe; He alone is the architect of the earth and all heavenly bodies, i.e., of the entire

universe; and He alone is dispensing justice to all, without favour to anyone, according to their deeds, by his infinite power and strength, which may be said to be His two arms.

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं
स नो बुद्ध्या शुभया संयुनक्तु ॥४॥

4. God, who has created the gods (objects possessed of disuine qualities, as fire, air, water, earth, sun, moon etc, and our senses) and supports them all within Himself, who is the Lord of the enrire universe, who is *Rudra* (i.e., in the administration of His Justice, punishes the wicked and puts them to great trouble and suffering according to their vices), who is the Great Seer (Omnicient), who is most ancient and who has created the sun, the moon, and other luminous bodies (i.e , the entire universe), may He endow us with good intellect.

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥५॥

5. O *Rudra* (Punisher of the wicked)! Thou blessest all creatures by revealing the Vedas; Thy form (Self) is calm, peaceful and destroyer of sins. By Thy such peaceful (infinite) Self, mayest Thou see us with kindness, i,e., make us happy.

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥६॥

6. O Revealer of the Vedas ! make the arrow Thou holdest

in Thy mighty hands (not physical ones) propitious. O protector of the learned saints ! Mayest thou not destroy good (virtuous) persons and this universe.

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम्
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वामृता भवन्ति ॥७॥

7. The Supreme Spirit alone is pervading inside the entire universe and exists even beyond that ; He pervades invisibly all creatures. On knowing that Lord alone can one attain *moksha.*

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥८॥

8, The Yogi realising God says; "I know this (existing within my own soul) the Great All-pervading, Effulgent (like sun) Supreme Being, who is beyond darkness. On realising Him alone one passes beyond death, and there is no other path known for attaining *moksha* (i.e., for being free from the circle of births and deaths).

यस्मात् परं नापरमस्ति किंचिद्य-
स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिस्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥९॥

9. This entire universe is wholly pervaded by this Supreme

Being alone beyond whom there is nothing farther nor nearer to Him, who is the subtlest as well as the greatest of all things, and who exists (in this Universe) as unshakable like a tree.

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरेदुःखमेवापियन्ति ।।१०।।

10. Those who realise Him, who is even beyond this entire universe, Infinite, Supreme, Formless and All-bliss (free from pain, sorrow or disease), they attain *moksha.* while others verily suffer pains and miseries.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ।।११।।

11. Therefore, he is *Bhagwan* (Divine Lord possessed of all effluence) who possesses strength of all faces, heads and necks, i.e., is Almighty, who dwells in the hearts of all beings and who is All-pervading, Infinite and Benevolent.

महान् प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ।।१२।।

12. This All-pervading Being (God) is verily the Great Monarch (of all). He leads our intellect to the right virtuous path, is Immortal, All-light, and is the Lord of this extremely pure goal (bliss).

अङ्गुस्ठमात्रः पुरुषोऽन्तरात्मा
सदाजनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ।।१२।।

13. Those who realise the Infinite, All-pervading Being, who dwells always in the innerself (souls) and in the hearts of all creatures, who is attained by devotion (Yoga) through the mind, intellect and heart concentrated in Him, they become immortal, i.e., free from the cycle of births and deaths, and attain *moksha.*

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिस्ठद्दशाङ्गुलम् ॥१४॥

14. The Infinite, All-pervading Being, has a thousand (innumerable) heads (i.e., is Omnicient), a thousand (innumerable) eyes (i.e., sees everything and all creatures' actions) and a thousand innumerable feet (i.e., is Omnipresent) or, it may be said that He holds within Himself innumerable heads, eyes and feet of different (innumerable) creatures. He exists holding and enveloping the entire universe, which is *dashangulam* (of the size of ten fingers, i,e., too small as compared with Him), and trascends the same, for He is Infinite.

पुरुष चवेदꣳ सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥१५॥

15. The All-pervading Infinite Being has created, and is pervading, this entire universe, that existed in the past, that exists at present and that shall exist in future. That alone is the Lord and bestower of *moksha,* and, pervading this entire universe, transcends the same.

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिस्ठति ॥१६॥

16. That Supreme Spirit has hands and feet everywhere (i.e., acts and is present everywhere) has eyes, head and face everywhere (i.e., sees all and is All-knowledge-Omnicient) has ears everywhere (i.e., hears or knows whatever one says, good or bad), and is Omnipresent, holding and enveloping this entire universe.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्ज्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥१७॥

17. He, the Supreme Soul, possesses all the qualities, functions and strength of all the senses, but is without any such (physical) senses, is the monarch and Lord of all and is the great refuge of all.

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥१८॥

18. The soul (bound by sinful actions) resides in the body having nine doors (two eyes, two ears, two nostrils, mouth, anus and organ for pleasure or discharging urine); the wise sage, while remaining in the body, remains outside the bodily fetters and shines with holy rediance. And, the Supreme Being is the Controller of the entire universe, movable and immovable, animate and inanimate.

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स श्रृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥१९॥

19. The Supreme Being is without hands, yet with His

mighty strength creates and holds this entire universe; He is without feet, yet is most swift (goes fast), being All-pervading; He has no eyes, yet sees everything that one does; He has no ears, yet hears everything that one says; He knows the entire universe, yet no one knows His limits, being Infinite; He is called the Foremost, the Great and *Purusha* (Omnipresent Infinite Being).

अणोरणीयान् महतो महीया-
नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमीशम ।। २० ।।

20. The Supreme Being is the subtlest of the subtle and the greatest of the great. He dwells concealed in the hearts of all creatures. By His grace, one becomes free from all sorrows and sees (realises) Him who is free from deeds actuated by desires and is the Great Lord of this entire universe.

वेदाहमेतमजरं पुराणं
सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य
ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ।। २१ ।।

21. The devotee (Yogi) again says: "I know the Supreme Spirit who is free from old age (undecaying), is primeval, is the Soul of all creatures and is said to be pervading everything (and all beings), being Omnipresent, and whom the spiritual teachers call Eternal, being unborn (free from birth).

CHAPTER IV

य एकोऽवर्णो बहुधा शक्तियोगाद्
वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ च देवः
स नो बुद्धया शुभया संयुनक्तु ॥ १ ॥

1. May the Supreme Spirit, who is one (unequal), Himself colourless (formless), but, by his own strength, maker of innumerable colours (visible physical bodies of innumerable forms) at the beginning of the creation (of this universe), holding and maintaining them all by His Omnipotence and Omnipresence and who, in the end (at the expiry of the period fixed for the Purpose), causes dissolution of this universe (within Himself), endow us with good intellect.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २॥

2. The Supreme Spirit is called by various names signifying His various qualities. Thus He is called *Agni* (being Omnicient and most adorable); He is called *Aditya* (being Imperishable and Eternal); He is also called *Vayu* (being Almighty and creator of this Universe); He is called *chandrama* (being All-bliss and bestower of happiness and bliss); He is called *Shukra* (being most Holy); He is called *Brahm* (being the Greatest or

Supreme), He is called *Apa* (being All-pervading); and He is also called *Prajapati* (being the Lord of all beings)."

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि
त्वं जाता भवसि विश्वतोमुखः ॥ ३ ॥

3. Now the devotee says to himself: "You get the body of a woman and you get the body of a man; you get the body of a youth and you get the body of a maiden; you get the body of an old person walking with the aid of a stick or staff, and you are born with innumerable faces (taking innumerable births in this universe."

नीलः पतङ्गो हरितो लोहिताक्ष-
स्तडिड्गर्भ ऋतवः समुद्राः ।
अनादिमत् त्वं विभुत्वेन वर्तसे
यतो जातानि भुवनानि विश्वा ॥ ४ ॥

4. Now the devotee says to *Prakriti* (subtle atomic matter): "O Unborn (without a beginning) Thou art as if pervading everywhere, and from thee have been created things of various colours, e.g., green, blue, red etc. as also the sun, the clouds, thc oceans and all the worlds, and art the cause of various seasons."

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृजमानां सरुपाः ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

5. One of these three, viz., the unborn matter (constituted by *sattva, raja and tama*) assumes many shapes and forms of various things made out it, and the other, i.e., the unborn soul, eujoys things made of such matter, while the third, i.e., the unborn Supreme Soul, neither enjoys them nor is He, therefore, entangled therein.

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यन-
श्नन्नन्यो अभिचाकशीति ॥ ६ ॥

6. Both the Supreme Soul and the other (individual) soul, are like two birds of the same beautiful feather, i.e., resemble each other on account of their consciousness, (and other qualities) are united together, one pervading and the other pervaded, and ara friendly with each other. Both are sitting on the same tree viz ; matter, the third eternal thing (from which this universe has heen made; both the former conscious beings (the Supreme being and the individual being) are attached to, i.e., pervade or exist in the matter, and, amongst these two, the individual being enjoys with relish the fruits of the said tree, i.e., enjoys material things as per his deeds, while the other, i.e., the Spiritual Being, does not enjoy or reap any fruits of His actions, He being All-bliss and not doer of any actions actuated by desire or reward, but sees everything and is illumining in all directions.

समाने वृक्षे पूरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

7. The individual soul, entangled in (things made of) matter which is of the same nature as the former as regard eternity, forgets his own self and, being decluded, feels sorrowful (miserable); but when He realises the other, i.e., the Supreme Being and Lord of all, and sees his grateness, then alone he become free from all sorrows and miseries,

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समास्ते ।।

8. One who does not know the All-pervading, Eternal Supreme Being, in whom all the divine things and beings (i.e. the sun, the earth, the moon, the stars etc. and all the learned saints) reside (exist) and with whom the Vedas primarily deal, cannot derive any benefit from mere reading of the Vedas. But he who (after reading Vedas and elevating his character) knows and realises Him, attains *mokha* (salvation).

छन्दांसि यज्ञाः क्रतवो व्रतानि
भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेत-
त्तस्मिंश्चान्यो मायया सन्निरुद्धः ।। ९ ।।

9. God creates or makes the Vedas, sacrifices, virtuous deeds, vows, the past, the present and the future, whatever the Vedas declare, all of us and this entire universe. In Him resides the other conscious being, viz; the individual soul who becomes entangled in matter.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ।। १० ।।

10. *Maya* should be known as matter and *Mayi* should be known as God (the Great Supreme Lord). This entire universe exists only in a part of His Self.

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

11. One attains great peace when he realises that Effulgeut Adorable Lord, the bestower of all blessings, who alone is the master (Controller) of all wombs (or species of beings), in whom all this universe dissolves at the time of *pralai* (destruction or end) and in whom it again re-appears in manifold forms (at the time of re-creation).

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्धया शुभया संयुनक्तु ॥ १२ ॥

12. See (realise) Him who is the birth place of all the gods (i.e., the sun. earth, moon, stars, fire, water, air etc.) as also is their place of dissolution, i.e., reduction to original prime subtle matter (*prakriti*), who is the Lord of this entire Universe, punisher of the wicked, the Great Seer (Possessor of Infinite knowledge), obviously *Hiranyagarbha* (i.e. who holds within Himself all luminous bodies and is Self-refulgant). May He endow us with good intellect.

यो देवानामधिपो
यस्मिन्ल्लोका अधिश्रिताः ।
य ईशे अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १३ ॥

13. May we worship the Supreme Spirit with great faith, love and regard, who is the Lord of all the goods (the sun, moon, earth etc.), the holder and supporter of all the worlds and the Lord of all bipeds and quadrupeds (all men and animals).

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये
विश्वस्य स्रष्ठारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

14. One attains infinite peace and bliss on knowing Him who is subtler than the subtlest, who is the creator of all this universe in the midst of chaos (in the beginning), who assumes various forms (by creating various forms of bodies) and who alone encompasses this entire universe.

स एव काले भुवनस्य गोप्ता
विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च
तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ १५ ॥

15. One attains *moksha.* cutting aside the fetters of death,

on knowing Him who alone is the protector of this universe at the proper time, who is the Lord of all, who exists within the souls of all creatures and with whom are united the divine sages and the wise.

घृतात् परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।। १६ ।।

16. One is released from all fetters of death on knowing (realising) the Blissful Lord, who is pervading hidden in the souls of all creatures in extremely subtle form as ghee (or butter) exists in milk, and who alone encompasses the entire univers.

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ।। १७ ।।

17. They become immortal (free from the fetters of death), who realise the Omnicient Supreme Soul, who alone is the Archetect of this universe, who always dwells in the hearts of all beings and who is attained by complete devotion (to Him) by heart, intellect and mind.

यदातमस्तन्न दिवा न रात्रिः
न सन्नचासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं
प्रज्ञा च तस्मात् प्रसृता पुराणी ।। १८ ।।

18. When a Yogi realises God, there is neither day, nor night; neither existence nor non-existance of a thing for him. He sees only the All-bliss Supreme soul who is Imperishable, creator of the entire universe and our best choice, being the greatest of all. And, it is through Him that the ancient wisdom has proceeded and spread (through His revelation i.e., the Vedas).

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत ।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १६ ॥

19. No one can grasp Him, the Great Glorious Supreme Being, from above or across or in the middle (from any side), for He has no form.

न संदृशे तिष्ठति रूपमस्य न
चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं
विदुरमृतास्ते भवन्ति ॥२०॥

20. No one can see Him (God) with his eyes, for He is not the subject of sight. But those who realise Him, who dwells in the hearts of all beings, by heart (faith and devotion) and concentrated mind, they became immortal (free from the cycle of births and deaths), i.e. attain *moksha.*

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥२१॥

21. O *Rudra* (Punisher of the wicked) ! Thou art Unborn, and for this reason one who is afraid of death approaches

thee. O God ! Always protect me with thy benevolent Self.

मा नस्तोके तनये मा न श्रायुषि
मा नो गोषु मा न श्रश्वेषु रीरिषः ।
वीरान् मा नो रुद्र भामितो
वधीर्हविष्मन्तः सदामित् त्वा हवामहे ॥२२॥

22. O Almighty Lord, the destroyer of the wicked! May thou be kind to us and not be angry or show wrath on our elders in age and in knowledge, our sons, whether newly born, young or of advanced age, our cows (and other milk animals), our horses (and other useful animals), our brave warriors and great men doing sacrificial deeds. O Supreme Soul! We always invoke Thee in our hearts and pray thee always to protect us.

CHAPTER V.

द्वे अक्षरे ब्रह्मपरे त्वनन्ते
विधाविधे निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या
विद्याविद्ये ईशते यस्तु सोऽन्यः ॥१॥

1. The Infinite Imperishable Supreme Spirit posesses

infinit knowledge of both spiritual science as well as physical science, and He, the Lord of both the sciences, is different from the matter. The latter i.e., the knowledge of physical science leads to worldly pleasures, while the knowledge of former, i.e., spiritual science, leads to *moksha* (salvation).

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥२॥

2. One who is the Controller of the berths of all creatures and who controlls every form and place of origin (or every cause of generation), He sees the birth of the soul and nourishes him with wisdom (through the senses of knowledge) during childhood.

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः ।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥३॥

3. That Omnicient Great Lord (God) spreads every net (in the form of this universe) in many ways and with draws the same in this very region (i.e., in the etherial space). Again, manifesting the bodies of the creatures (by their births in the cycle of creation), the Great Soul dominates over them all and over this entire universe.

सर्वा दिशः ऊर्ध्वमधश्च तिर्यक्
प्रकाशयन् भ्राजते यद्वनड्वान् ।
एवं स देवो भगवान् वरेण्यो
योनिस्वभावानधितिष्ठत्येकः ॥४॥

4. Just as the sun shines lighting up in all directions, viz, above, below and across, so does that Affluent Adorable Lord rules over all creatures, natures and this entire univese.

यच्च स्वभावं पचति विश्वयोनिः
पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको
गुणांश्च सर्वान् विनियोजयेद् यः ॥५॥

5. He, who is the one source of this entire universe, by His Own Nature, brings out everything out of the matter within His Own Self, transforms the matter into various forms of perfection (by creating the sun, moon, earth, water etc.), endows all creatures and things (objects) with their distingishing characteristics and rules over the entire universe.

तद् वेदगुह्योपनिषत्सु गूढं
तद् ब्रह्मा वेदयते ब्रह्मयोनिम् ।
ये पूर्वं देवा ऋषयश्च तद् विदुस्ते
तन्मया अमृता वै बभूवः ॥६॥

6. The sage well-versed in the Vedas knows the Supreme Spirit who is the birth place (and generating cause) of all beings and who lies hidden in (i.e. can be understood by) secret knowledge of the Upnishadas, based on the Vedas. Those previous sages and seers who realised Him. verily became immortal (free from the cycle of births and deaths), i.e, attained *moksha* (salvation).

गुणान्वयो यः फलकर्मकर्ता
कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा
प्राणाधिपः सञ्चरति स्वकर्मभिः ॥७॥

7. The soul, who is attached with various qualities and is the doer and reaper of the fruits of his own actions, who attains various forms (bodies) being possessed of three kinds of *gunas* (natue, good, less good and bad) and, passing through three kinds of paths, is the master of his *pranas* (life organs) and roams about (taking several births and suffering pains and enjoying pleasures or comforts in this world).

अङ्गुष्टमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

8. The individual soul, separate from God and dwelling in the heart of the size of a thumb, has been called by the sages (seers) as *angushtmatra*, but by himself he is subtle like the pointed edge of a needle, effulgent (in the body) like the sun (in the universe) and associated with intellect, will and egoism.

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥९॥

9. The invidual soul may be said to be as subtle as ten thosandth part of the point of an hair, yet he possesses infinite potential power.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥१०॥

10. The individual soul is neither female nor male nor neuter. Whatever body he acquires (takes birtn in) he becomes identified with that.

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्टयात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥११॥

11. Just as the body grows by showers of food and drink, so does the individual soul assumes, by will, contact, sight and delusion, forms (bodies) in various places according to his deeds till he attains *moksha* (salvation).

स्थूलानि सूक्ष्माणि बहूनि चैव
रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां
संयोगहेतुरपरोऽपि दृष्टः ॥१२॥

12. The individual embodied soul chooses many forms (bodies), gross and subtle, in accordance with his qualities, deeds and inherent nature. But God, separate from the individual embodied soul, is also known as the cause of the associations, i.e., of his births in different bodies.

अनाद्यनन्तं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१३॥

13. The individual soul is freed from all fetters (of the cycle of births and deaths) on realising God, who is, in this universe, without beginning or end (i.e., is Eternal), creater of the universe and thus assuming many forms, and who alone is encompassing the entire universe.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥१४॥

14. Those persons give up the body, i.e., become free from the cycle of births and deaths and attain *moksha*, who have known God who is realisable by a pure and devoted mind and is bodiless (incorporeal) the creator and destructor of this universe, All-bliss, and the maker (originator) of all *kalas* (atributes or qualities).

CHAPTER VI.

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥१॥

1. Some deluded thinkers say that the wheel of this universe is revolving by force of nature and some attribute it to time. But in reality all this glory is due to God who creates, holds and puts in motion, all the worlds.

येनावृतं नित्यमिदं हि सर्वं ज्ञः
कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्तते ह पृथि-
व्यप्तेजोऽनिलखानि चिन्त्यम् ॥२॥

2. That alone is to be contemplated, who is pervading and encompassing this entire universe, who is Omnicient, maker of time (by creating sun etc.), possessor of all good qualities, knower of everything (and everywhere); it is through His control and power that the universe is in action and He alone is the Lord and Creator of the earth, water, fire (light), air and ether, i.e., of the entire universe.

तत्कर्म कृत्वा विनिवर्त्य भूय-
स्तत्त्वस्य तत्त्वेन समेत्य योगम्
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥३॥

3. The man should, after properly doing his work (i.e., duties enjoined by God in the Vedas), giving up actions actuated by desire, realising God by union of his soul with Him, by one mode (concentrating his mind on Him alone), by two modes (contemplating and repetition of Om with full significance), by three modes (praise, prayer and Yoga), by eight modes (practise of eight parts or steps of Yoga), through time and the subtle qualities of the soul (with which it is endowed).

आरभ्य कर्माणि गुणान्वितानि
भावांश्च सर्वान् विनियोजयेद् यः ।
तेषामभावे कृतकर्मनाशः
कर्मक्षये याति स तत्त्वतोऽन्यः ॥४॥

4. He attains God, the Supreme Spirit separate from him, who, after commencing deeds associated with three *gunas* (i.e., virtuous, ordinary and vicious) and concentrating all thoughts on Him, has abandoned all such actions, and all his deeds (actuated by desire for rewards) have become extinct.

आदिः स संयोगनिमित्तहेतुः
परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं
देवं स्वचित्तस्थमुपास्य पूर्वम् ॥५॥

5. One attains God by practising *Yoga* (i.e. communion with Him by concentrating one's mind on Him alone), who is known as ancient cause of the creation of this universe (from subtle atomic matter), beyond the bounds of time, present, past and future (i.e., is Eternal), impregnible indivisible, pervading and ruling this entire universe, the source and resort of all and adorable Lord.

स वृक्षकालाकृतिभिः परोऽन्यो
यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं
ज्ञात्वात्मस्थममृतं विश्वधाम ॥६॥

6. One attains *moksha* only by realising Him who is impregnible or imperishable, beyond the bounds of time (Eternal) and formless, by whom this entire universe has been created and put in action, who exists within the souls of all creatures, is the source and propagator of virtues and dastroyer of sins, the Lord of all prosperity and affluence, immortal and the holder and abode of the entire universe.

तमीश्वराणां परमं महेश्वरं
तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्-
विदाम देवं भुवनेशमीड्यम् ॥७॥

7. We, the spiritualists, have known (realised) that He is the Lord of the lords (i.e., He is the Supreme Lord), God of the gods (sun, moon, earth, wire men etc,, i.e., the Supreme God, being Omnicient, All-light and the greatest donator and most kind Father), the great Protector of protectors (i.e. the Supreme Protector] of all), Lord of the entire universe and most adorable.

न तस्य कार्यं करणं च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥८॥

8. There is no cause or effect of Him, the Supreme Spirit (i.e., He is not made of anything matter nor is anything made of Him, though he is the maker of the entire univers), and there is no greater (superior) or equal to Him. His great unique strength is described as being of various kinds in the Vedas and He is possessed of infinite natural (inherent) knowledge, power and action. (He has not to exert Himself at all in the creation of this universe and other matters).

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम् ।

स कारणं करणाधिपाधिपो

न चास्य कश्चिज्जनिता न चाधिपः ॥९॥

9. No one in the world is His master or lord, nor has anybody any control or rule over Him. There is no sign by which He can be inferred, (He being formless and the subtlest). He is the cause of the creation of all things, i.e., of this entire universe and the master (or controller) of it and of all creatures. He has no creator of His own Self, (He being Unborn and without beginning), nor is there any one who is His master or lord.

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।

देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥१०॥

10. Just as a spider covers itself by its nature (spontaneously) with the threads drawn from its ownself, so does the one Supreme Spirit (God) covers Himself with the products of matter existing within (and pervaded by) Himself. May He (God) lead us to, and hold us in, Himself, i.e., endow us with *moksha* (salvation).

एको देवः सर्वभूतेषु गूढः

सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः

साक्षी चेता केवलो निर्गुणश्च ॥११॥

11. The one Omnicient Lord is hidden in the hearts of all creatures, and is All-pervading, the Inner Supreme Soul exis-

ting in, and controlling, the souls of all creatures, the master of actions, the abode of all creatures, the witness of the deeds of all beings, pure consciousness, single (separate from matter and individual saul) and void of the three *gunas sattwa raja* and *tama*, being ever wholly pure (and never entangling in deeds or the cycle of births and deaths).

एको वशी निष्क्रियाणां बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

12. Those wise ages alone attain eternal bliss, who perceive in their own hearts Him (God) who alone is the controller of all creatures, who is the one Lord of many inactive (in animate) objects, who makes one seed (of a thing) as manifold and who is present in the souls of all creatures.

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१३॥

13. He (God) is the Eternal among the eternals (-matter and individual sauls), the conscious among the conscious beings. Though He is one He fulfils the desires of the many. One is released from all fetters (of births and deaths) on realising Him, the Omnicient Effulgent Lord who is the cause of all and who is comprehensible (realisable) by *sankhya* (knowledge of spiritual philosophy) and *yoga* (concentration of mind on God).

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥१४॥

14. The sun does not illumine there, i.e., before God, nor the moon. nor the stars and nor these lightenings How can then fire illumine Him? It is because He shines that everything shines, it is by His light that all this shines.

एको हंसः भुवनस्यास्य मध्ये
स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वा अतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥१५॥

He, the Omnicient Lord, alone is the destroyer of sins and ignorance and is stationed, (pervading) in this uniuerse, i.e., in earth, water etc. Knowing Him alone one can overcome death. There is no other path for emancipation.

स विश्वकृद् विश्वविदात्मयोनि-
र्ज्ञः कालकालो गुणी सर्वविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः
संसारमोक्षस्थितिबन्धहेतुः ॥१६॥

16. He is creator and knower of everything. He is His own source or is self-existent, for He is unbon and All-pervading. He is Omnicient, the destroyer of time, possessor of all good qualities, the master of all sciences, the Lord of the matter and the individul soul, and the controller of (and

above) the three *gunas sattva, raja* and *tama* by which one does good or bad deeds), the cause of *moksha* (emancipation), and the existence and bondage of all beings of the universe.

स तन्मयो ह्यमृत ईशसंस्थो
ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यत ईशनाय ॥१७॥

17. His form is His Ownself (- not made of, but entirely separate and different from, matter). He is Immortal and the Lord of the entire universe. He is Omnicient (All-knowing), All-pervading, the Protector of this universe and the Eternal Ruler of the universe. None else is known as powerful and efficient enough to govern the univesse eternally.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥१८॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥१९॥

18-19. I, desirous of salvation, go for refuge to that Effulgent and Omnicient Supreme Spirit who is the illuminer of the soul and intellect. who created Brama Rishi and revealed; and imported knowledge of, the Vedas to him in the beginning of the creation, who is without parts, free from motion (being All-pervading). peaceful (traquil), faultless, untainted, the supreme bridge for reaching (attaining) immortahity (emancipation) and whose Iustre resembles smokeless fire that has consumed its fuel.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥२०॥

20. Only when men shall roll up the sky like a skin, shall there be an end of misery, without knowing the Omnicient Supreme Spirit. In other words, just as it is impossible to roll up the sky, so it is impossible to be free from miseries (and attain bliss) without knowing God.

तपःप्रभावाद् देवप्रसादाच्च
ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं
प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥२१॥

21. After acquiring knowledge of God in accordance with this upnishad, it is well known that the learned sage Shvetashtwara, by austerity and attainment of spiritual knowledge and by grace of the Omnicient Lord, sermonised *Sanyasees* (those who have renounced the world) the knowledge of God who is supreme, holy and well worshipped and resorted to by the Rishis (seers).

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्य नापुत्रायाशिष्याय वा पुनः ॥२२॥

22. This highest mysticism (great secret knowledge) formerly expounded in *Vedanta* should not be taught to one who has no peace of mind, who is an unworthy son or an unworthy disciple.

यस्य देवे परा भक्ति र्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः
प्रकाशन्ते महात्मन इति ॥२३॥

23. These recondite spiritual truths (explained in this Upnishad) undoubtedly shine in the great soul whose devotion to God is supreme and likewise to the preceptor (teacher of such knowledge).